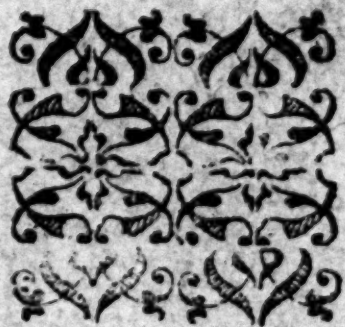


Certaine learned and excellent Discourses:

Treating and discussing diuers hard
and difficult points of Christian
Religion:

*Collected, and published in Latine, by D. David
Parreus, out of the writings of that late famous
and worthie light of Gods Church, D.
Zachary Vrsine.*

Faithfully translated.



AT LONDON

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John Royston, at his shop at the great
North Dore of Pauls, at the
signe of the Bible.

1613.

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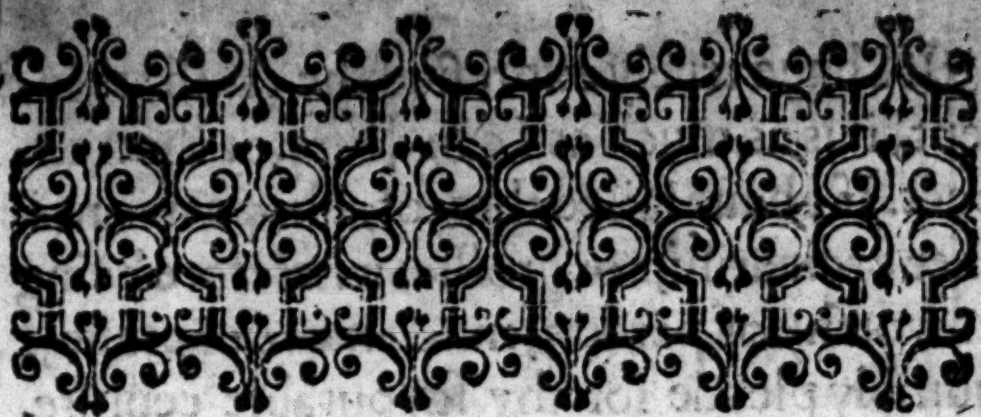
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TO THE READER.



Ourteous & Christi-
an Reader : at their in-
stant request whom it
most concerned, and
of mine owne inclina-
tion, which shall (I
professe) bee ever ser-
vile to thy godly desires, I did fixe moneths
since begin (and only beginne) to teach this
stranger to speake English (A stranger indeed
for language, but for consent in doctrine our
natural country-man, and fellow-citizen in
the heavenly Hierusalem.) This course vpon
special occasion interrupted, I haue now the
second time attempted and perfited, at the
importunity of my friend this printer, whose
commodity had otherwise beene much pre-
iudiced by prevention.

If I haue truely expressed the Authors intent, it is as much as I can desire, or thou expect. If I haue failed thereof, I hope it is neither ordinarily, nor grosse; wherefore being vnworthy of pardon, much more of praise, I humbly pleade for thy favourable censure. Hast is the enemy of circumspection, and seldome meetes a swift and wise resolution. Thou wilt (I presume) the rather beare with me, if thou remember but this, that I was compelled to make a three-weekes worke of it, in a time when (besides this) I did of dutie dispatch more businesse, and of necessity endure more griefe and heavinesse, then in so small a space did ever afore befall me. Some prooffe hereof may be this, that for certaine howers I was enforced to imploy others, whose stile (I know) thy quicke relish can iudiciously distinguish.

Touching the Author, all I can say is too little, and of that little (least thou surfette on me, care thou come to him) take only this little. He was in his life laborious, religious, & like an Angell amongst men; in his stile princely, pure, and plentifull like a sweeping torrent; in his learning (which was of all sortes, especially in Divinity) sound, subtile, and

in- and profound as the deepe *Ocean*.

ex- The difficulty and obscurity which must
nei- needs be where is great depth, naturall bre-
ing vity, and necessitie of schoole-termes. should
le, I haue beene plained and cleered (as farre as
are. my weake vnderstanding could perfourme)
and had not the niggardly shortnesse of time, &
on. envious occurrent of businesse, and disquiet
with of minde beene a barre to my honest intent.
was Time may minister occasion of supplying
e of these and all other defectes : In the meane
atie while for mine encouragement and thine
en- owne good, accept these first fruites of my
so studies in this kinde; and remember to read,
me not for contention, but instruction. And so I
ine leave thee to God; whom I desire as well to
ers, enable thee to the conccaving, as he did this
iu- his servant to the vnfoldings of the most deep
mysteries and subtile controversies of reli-
too gion.



1933



**A TABLE OF THE SEVE-
ral discourses contained in
this booke.**

*Two prefaces of D. David Parrie prefixed before
the two last partes of the Catechisme in the first Edi-
tion.*

An exhortation of Vrsine to the study of Christianity.

*The Antiochian beleife touching the incarnation
the Word, against Paulus Samosatenu: with the ca-
nonique faith and beleife touching the vbiunitie of
Christes bodie. Out of the 4. booke of Vigil. against
Iuich.*

*An epistle of Vrsine vpon predestination: with some
fragments of certaine of his Epistles.*

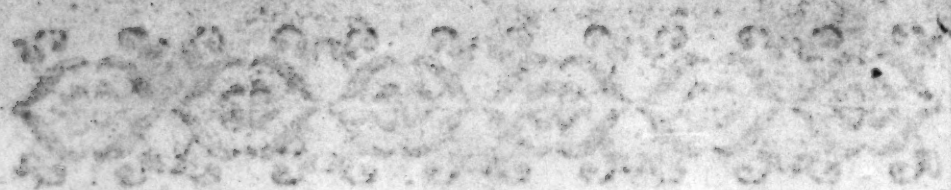
*Parte of an oration vpon this question: Whether, &
how far forth Christ died for all: by D. David Parrie.*

*A shorte introduction to the controversie of the
wordes supper, by David Parrie.*

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maintainers of the truth: by D. Zacharie Vrsine.*

*Positions of D. Zacharie Vrsine, about some prin-
cipall pointes of Christian religion.*

*The funerall oration of D. Frances Iunius, vpon
the life and death of D. Zacharie Vrsine.*



A TABLE OF THE SEVE-

ral accounts contained in

this book.

The project of D. David P. was proposed before
the committee of the Council in the year 1784.

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A PREFACE

TO THE THIRD PART OF
VRSINVS his Catechisme touching Sacra-
ments. Wherein is sifted and refuted the
flaunderous and Satyricall Declamation of
Bellarmino, prefixed before the second Tome
of his *Disputations*, touching
the Sacraments.

* *



THE third part of the Ca-
techisme setteth downe
briefly the true doctrine
of the Sacraments, disco-
vering withal at large the
very fountaines thereof;
not only clearing to the
capacity and conceite of
younge beginners the
chiefe controversies of our time, especially of *Bap-
tizing of Children, Transubstantiation, Consubstantia-
tion, and Excommunication* (depending on the do-
ctrine of the Sacraments) but also diving so far in-
to the depth of them, that even the diligent and
learned sort may therewithall rest satisfied. Ma-
ny controversies and contentions of wrangling
Sophistes

3 OF CHSISTIAN RELIGION PART. 3.

Sophistes are there of purpose lefte vndiscussed: for why shoulde a learner bee wearied with that, wherevpon those subtile disputants cannot themselves as yet resolue? or why should men be overcurious & costly in trimming vp a trifle? notwithstanding, by those solid grounds of doctrine it may easily appeare, how vaine and varying from Gods word they are, howloeuver they vaunt themselves to the view of the simpler sort in rich seeming robes of reuerend, but pretended *Antiquity*. For *Truth* is a *touch-stone*, seruing for the triall both of it selfe, and also of error.

But we shall hereafter finde occasion to talke of these matters in our publike schooles more at large. For the presumption of the *Iesuites* is growne to that height of impudēcy, that nothing can be so absurdely disputed by their *schoole men*, whereupon they doe not thinke themselves able by their sophistry to set so faire a varnish, that both learned, and vnlearned shall accept it for currant *Catholique*. And if there bee any (as doubtlesse there are many things) so grosse & false, that they admit no colour, then with shamelesse oaths they face vs downe, that they were neuer written, or so much as once approued by any of their *Catholiques*. For these (if I bee not deceined) are those three impure *Spirites*, lately spewed out of the mouth of the Dragon, to bewitch the *Monarches* of the worlde, and vnder-proppe the ruines of *Popery*.

Apoc. 16. 13

Here they dispute busily, whether Sacraments be
things

things reall, or rationally, or accidentally composed and
 consisting of things and wordes? and therefore Whe-
 ther they may properly bee defined, or no? and if they
 may, whether the vulgar definition (that is, *A visible*
signe of invisible grace,) doe indifferently agree vnto
 them all? Coldely inde de and slenderly they
 teach, that Sacramentes are visible and sensible
 signes, signifying an holy thing by way of likenes
 & proportion: but perversly they deny that vnto
 them is required the expresse commandement
 of God in Scripture; they deny that in them is a-
 ny promise of grace and remission of sinnes, yea
 or so much as annexed vnto them by the ordi-
 nance and appointment of God: in a word, they
 deny that they are ordained to stir vp, nourish, &
 confirme our faith. But they maintaine, that they
 are the *causes* of grace in vs, that they *bestow* grace
 vpon vs, that they are the instruments of iustifica-
 tion, that of themselues they *effect* grace, iustifica-
 tion, and sanctification by the *very worke done*, that *Opus operis*
 is, by the naturall power and vertue of the *sacra-* *sum.*
mental action it selfe thereunto appointed by God;
 or (as others wil) by the power of God assistant to
 the things signed, according to covenant, euen
 without faith or inward motion of the receiver.
 And this force and efficacy they attribute onely
 to sacraments of the *New Testament*: as for those
 of the *Olde*, some there are which leaue vnto
 them only the bare and naked signification of iu-
 stification; others besides that doe also yeeld the
 effect of iustification, but only in regarde of the

4 OF CHRISTIAN RELIGION PART. 3.

Opus operā- worke of the worker, that is in respect of the devoti-
is. on and desert of the vser. And here againe some
 except circumcision, as iustifying through *the*
uworke done; others reckon it with the rest. And
 this is that stale stufte of the olde *school-men*,
 which these late iuncketers haue nowe againe
 sumptuously dressed, and dished out to the world
 for delicates.

Bellarmino
 a railing
 disputant.

Especially *Bellarmino the Arch-sophist* of this
 age doth flatter himselfe in these follies, that he is
 fully perswaded he can obscure the cleere sunne-
 shine. And therefore insolently and ill-besee-
 ming the duty of so great a disputant, he flaunde-
 reth & taunteth our Doctors (most of them now
 dead) neither shewing nor obiecing to them fal-
 shood or paralogismes in their proofes, but onelie
 with scorne and disdain giving them the lie, &
 the lie: which strange manner of disputation is
 now taken vp for a fashion amongst those railers.
 But the most worthy Divines *Whitaker, Danaus,*
Sibrandus & the rest haue now so discovered the
 folly of that most insolent man, that even the *le-*
suites themselves are ashamed of their *Goliath*, and
 beginne to repent them of his too great liberty v-
 fed in disputation.

Bellar-
 mines saty-
 ricall pre-
 face to his
 2. Tome of
 of Sacra-
 ments exa-
 mined and
 refuted.

He hath prefixed before his second Tome of
 disputations which lately hee set forth about the
 sacraments *A Satyricall Declamation or Libelling*
Speech, wherein he professeth that he will play a
 Stage-part, and represent vnto his *Romish audito-*
ry a spectacle not vnpleasant, concerning the furi-
 ous

TOVCHING SACRAMENTS,

ous contentions of Heretiques. His maine purpose therein is to oppose our Doctors betweene themselves each against other, and by his vpstart sophistry to debarre vs the speciall vse of the Sacraments, namely *the sealing of the promise of grace, and strengthening of our faith*. But how perversely he dealeth I haue here thought good briefly to declare.

First of all he goeth about to shew out of *Luther, Carlostadius, Melancthon, Zwinglius, and Calvin*, that the worde *Sacrament* hath beene by diuerse, and those our wrighters, partly received, partly reiected. As if the *Schoolemen* themselves did neuer doubt or dispute about the *originall signification, propriety, and vse of a Sacrament*? And if at any time our wrighters haue seemed to make question of the worde, yet it is a cleere case, that by consent of all it hath beene hitherto receaved in our churches, and retained vnto this day without controversie. Wherefore that which he speaketh of *Luther and Melancthon* is plainely frivolous. The opinion of *Carlostadius* (a man gauled by *Luther*) none in a manner haue followed. With *Zwinglius* he doth manifestly cavil. For he indeed could haue wished the word *Sacrament* had never beene receaved by the *Germanes*; but why? truly for no other reason, but because he detesteth the horrible abuse of a *Sacrament*, in (wearing thereby: a thing (alasse!) so familiar with the *Germanes*. As for *Calvin*, that he should little allowe of the word, and reprehend it, yet not accompt it a mat-

Of the
worde *sacra-
ment*.

6 OF CHRISTIAN RELIGION PART. 3.

Instit. lib. 4.
cap. 14.

ter worthy the striving about, it is an impudent devise of the *Iesuits*, which without shame hee might babble out in his theater at *Rome*, frō whēce *Calvines Christian Institution* is exiled. They who with iudgement shal read the whole 13. Section wherevnto afterwarde the *Iesuit* pointeth, shall see that *Calvin* doth not reprehend the word, but the subtilty of *Sophists*, who out of the signification of the *Latin* word do impugne the confirmation of our faith by Sacraments.

Then comming to the nature of a Sacrament, he bringeth forth vpon the stage *Luther*, *Zwingli*, and *Calvin* as it were skirmishing there-about betweene themselues: saying, that *Luther* would haue the Sacramentes to be only testimonies ordained by God, for the stirring vp of our faith: *Zwinglius* certaine engadgings of our selues vnto God: lastly, *Calvin* joining (as it were) both opinions into one, would haue them to be signes of Gods loue towardes vs, sealing our faith; and testimonies againe binding vs vnto Godlinesse. And this is the conflict. But indeede the *Iesuite* would faine shew his auditors a fault where none is.

Of the nature and force of a Sacramēt.

The consent of *Calvin* & *Luther* in this point is so euident, that it needes no prooffe. That the opinion of meere tokens and markes of our binding and profession is by way of cavill fathered on *Zwinglius*, the *Iesuite* himselve afterwarde vnwittingly witnesseth where he writeth, that the opinion of *Carlostadius* and the *Anabaptistes* touching meere tokens of our profession hath beene as wel by others, as by

by *Zwinglius* confuted, and almost quite buried. And this that he writeth is true. For *Zwinglius* both elsewhere, and also in his booke wrighten to the Princes of Germany, doth plainly enough expound himselfe wrighting after this manner: The verie signes are so ordained by Christ himselfe, that even by their analogie and proportion they prevaile very farre, in leading vs vnto the thing present by faith and contemplation. And afterwarde more plainely; The Sacraments are not in vaine; for they shewe vs the saluation giuen by God, thither they tourne our thoughts, & continually EXERCISE OVR FAITH which immediately they promise, & drawe vs to brotherly charity. And whilst all this is don, one & the same Spirit worketh in vs, who inspiringe somtymes without meanes, somtymes with meanes, draweth whither, how farre, and whom it pleaseth him. Thus farre *Zwinglius*. Now what could haue ben spoken more clerely touching the consent betweene Luther and Calvin, then that Sacraments were ordained for this end, namely to leade vs by similitude & proportion vnto the thing present by faith, to declare vnto vs our saluation, to turne our thoughts, to exercise our faith, and to be meanes and instruments of the holy Ghost? Is this of Sacraments to make meere tokens & markes of our Profession & obligation vnto Christ, and his church? the Iesuite doth openly wrong our Doctors.

Neyther doth he stay here, but hath a farther fling at euery of them by course. He exclaimeth on the opinion of Luther, that sacraments strength-

Defence of
Luthers o-
pinion that
Sacraments
confirm
when faith.

OF CHRISTIAN RELIGION PART. 3.

then our faith, as so absurd, that nothing possibly could be devised more absurd. And why, I pray? Because (forsooth) *that is the use of miracles*: for this is the sume of all he saith.

Ideo remouens differentiam genericam ab una specie quia &c.

But absurd is the *lesuite* himselfe, who therefore remoueth the *Generall Difference* from one Kind, because it agreeth with the other; whereas he cannot be ignorant, that *General Differences* are commonly & indifferently in all their Kindes. Is not this the generall vse of all diuine signes, to put men in mynde of Gods pleasure, & benefites, and to seale vnto vs the certaintie of our faith in his promises? (for therefore doth God lincke those signes with his word, that so he might prouide for our weaknes, & confirme vnto vs his promises. Yf the *lesuite* make doubt hereof, let him ouer-runne the scripture from the first Sacrament of immortality in *Paradise*, vnto the last signes of the finall comminge of *Christ*; & he shall finde they agree all in this, as well vniuersall, as particular; as well those that were deliuered in things naturall, as miraculous; as well ordinary, as extruordinary:.) But I hope he will not deny that a miracle is a diuine signe; & *Lombard* himselfe can teach him that a Sacrament is one sorte of diuine signes. *Miracles* therefore & *sacraments* agree in this vse, but that miracles are scales, either of the whole doctrine in generall, or of some certaine promise; Sacraments, onely & especially of the promise of grace.

Lib. 4. l. 1.
How farre
miracles &
Sacraments
agree in
their vse.

Ex se nota.

Neyther makes it to the purpose that he saith miracles are of themselves knowne, & depend not a-

ny

any way on preaching; & that Sacraments are not understood, vnlesse they be confirmed by the testimony of the word: for what he speaketh of the force of miracles is vaine. They may indeed of them selues strike into the *sense* of Infidelles, but they can no more of themselves teach & confirm that heauenly doctrine whereof they are seales, then can the Sacraments without declaration of their doctrine. Besydes, how followes this? *Sacraments of themselves do not seale vnto vs the promises, as do miracles: ergo they do not at all seale the.* Suppose miracles haue force & efficacy of themselves; that hinders not but that Sacraments also may haue their force & efficacy by the appointment of God. For both naturall, & miraculous, and also voluntary signes doe signifie; though in one sorte the flame be signified by smoake, in another the power of God by miracle, in a third the promise of grace by sacrament.

After this he scoffes at that comparison (as foolish) wherein our wrighters lyken the *worde* to *Princes Charters* or *Letters patentes*, and the *Sacrament* to their *seales*: maintaining the contrary, that the word rather should be called the seale of the sacrament, thē the Sacramēt the seale of the worde. And why so? Because (saith hee) *as the seale without the wrighting hath his force, and not the wrighting without the seale: so the word of God even without sacrament hath very great authority, the Sacrament without the worde none at all.* But twise ridiculous and foolish is the *Iesuite*: first in at-

II

That the comparison betweene the word & a writ, a Sacrament & a seale is not absurd.

tribu-

tributing force to the seale without the wrighting, & none to the wrighting without the seale: *secondly* in making the worde a seale, because of it selfe it hath authority. For (tell me *Bellarmino*) what force hath the Popes leaden bull? or what doth it seale vnto you being plucked from his pardon? and if you deny that the wrightings & charters are acknowledged without their seales, I answere that this is neither generally, nor of it selfe true. Did you neuer see any billes, hand-writings, acquittances, or rescriptes of Princes ratified without their seales? The wrightings euen of good men, much more of *Princes*, & most especially of God himselfe, haue and deserue sufficient authority in themselues, as appeareth in times past how the wrightings of *Emperors* were wont to bee confirmed rather by markes subscribed, then by waxen seales. But *by accident*, that is, by reason of the fraile faith & life of man it is now come to passe, that wrightings though confirmed by many seales are scarcely sure enough. Now what folly is it in you, of the word to make a seale, because without any sacrament it is of sufficient authority? whatsoever is in it selfe authenticke, will you presently take that for a seale? A seale is the visible signe of any writting, whose vse is not so much to adde authority, as to ascertaine vs of the truth. Such a signe is not the word of God. But it is more fitly compared vnto wrightings, because therein God instructeth his Church in his will, & doth as it were bequeath

3. right to it certaine goods, or good things. It hath in
 scales: selfe authority from God the author; the sacra-
 ments are thereunto added as scales, not (as you
 suppose) that from them it might receiue autho-
 rity, but that by them God might strengthen our
 feeblenesse & infirmity. For they are visible pic-
 tures, or rather the promises themselves attired
 in certaine ceremonies, & (as it were) *visible*
of words, as *Austin* pretely termeth them; because
 they picture and present vnto our eies those be-
 nefites which the vvorde soundeth vnto our
 eares. But more credit is giuen to a thinge seene
 then onely heard.

Thirdely he cavilles with *Luther* in this sorte.
 If a sacrament were nothinge els but an instru-
 ment to stirre vp and nourish faith in vs; why are
 infantes, mad men, and men asleepe sometimes
 baptized in the Church? But why doth he not
 it is likewise make a question of *belles, churches, &
 pastors? let your church (if it will) baptize madde
 men, and men asleepe: as for infantes of the
 Church of *Christ*, we answered that they indeed al-
 sough wanting the vse of reason are notwith-
 standing baptized, because of the commaunde-
 ment and promise of God. But (you will saye)
 those who do not beleene: ergo baptism confirms not their
 faith. Deny not what you know not. They beleene
 as men of age: ergo beleene they not at all? yf this
 be true, why may not this also be as true? they are
 as reasonable as men of age: therefore they are not rea-
 sonable at all. To them is promised the holy Ghost

Traet. 80.
Super Ioan. c.
15. & contra
Faust. li. 19.
cap. 16.

III

Baptisme of
 children
 doth not
 disproue
 the streng-
 thening of our
 faith by sa-
 craments.
 * For they
 also are
 christened
 amongst
 Papistes.

workinge faith in vs, to them is promised
 grace of the couenanti, & the kingdome of God.
 And although actually they do not belecue,
 why may they not as well *by inclination* beleue
 through grace, as *by inclination* they sin through
 nature? As therefore they beleue: so baptisme
 is vnto them *a seale confirming their faith*. But
 who sayd a Sacrament was nothing else but
instrument to stirre vp, & nourish our faith? there
 more vses of a Sacrament be sides this. But
 admit *baptisme* doe not confirme fayth in infants
 yet it will confirme them when they are come
 age. For the fruit of baptisme is not restrayned
 one moment; witnesse *Anstey* & *Lombard* him
 selfe. Yet are they to be baptized, that their
 adoption & regeneration may be sealed vnto them
 and they distinguished from Infidels: which
 things, as they are not to be accounted nothing
 so truly we doubt not but that through baptisme
 they are imparted & sealed vnto the infants
 the church, not (as you teach) because of the
 worke don, but in regard of the *Institution* & appoynt-
 ment of Christ. Thus therefore the *Iesuite* see
 how the baptisme of Children doth not dissemble
 or take away the confirmation of faith.

*August. li. 4.
 ca. 4. de Bap.
 Lomb. lib. 4.
 dist. 4. ca. 7.*

Bellar-
 mines so-
 phistical di-
 lemma for
 anabaptists
 retorted.

But here masking wholly vnder a vizard of
Anabaptistes, *Infants* (saith he) *who while they*
in baptizing crye & struggle, either vnderstand
is doing, or not: if they doe not vnderstand, neyther
they beleue, and are in vaine baptized; & then
Anabaptistes preuaile: if they vnderstand, then

willfull sinners, & sacrilegious, & then againe the
 baptistes preuaile. Indeed the stage-man playe
 his part cunningely. But what if with an ar-
 dilemma (as he termeth it) I should lyke-
 lay? The Iesuite, that writt this, is eyther a good
 man, or a caniller. If a good man, he should not so haue
 d, & then wee haue the better: if a caniller, he should
 be beleeued, & then againe we haue the better. Is
 this the like reason? Either horne and part of
 the Iesuites dilemma is deceiptfull: and in the for-
 er there is a double fallacy. First frō that which
 but partely true he concludeth as if it were sim-
 y and wholly true; as where he reasoneth thus,
 infants do not vnderstand: ergo they do not beleue; it
 true of the actes and vse, not of the possibilitie of
 cleefe. I meane that possibilitie, not which wee
 ue by nature, but by grace of that promise, I
 be thy God, & the God of thy seede,. Secondly he
 sputeth from that which is no cause as if it were
 true cause, thus, Infants do not actually beleue: ergo
 they ought not to be baptized. For the cause of bap-
 tizing of infants is not the actiual vnderstandinge or
 cleefe of infants, but the promise pertaiting vnto
 them, as being children of the couenant, & Church,
 Peter witnesseth, Let every one be baptized in the
 name of Iesus Christ &c.: because to you and to your
 children is the promise made.

*Fallacia est
 2 secundum
 quid. Im
 sic colligit.*

*Est etiā pa-
 ralogismus
 non cause.*

Act. 12. 38.

In the latter part of his argument is the same
 phisime. Infantes when they are to be baptized cry,
 struggle, & often vse mishapen & distorted motions.
 why? is it because they strue against the sa-

cred

cred action of *baptisme*? no, but *because* some other thinge grieveth them, as that they endure some passion paynefull to their tender infancy. But what thinkes the *Iesuit* of those *Infants* which were vnder *bloudy circumcision*? what thinkes he of *Abraham* an oldeman? of the males of his familye? & of the *Sichemites*? was there (thinke ver he) no struggling? no mishapen or distorted motion? Or why should he rather terme infants *sacrilegious*, then he doth his *Vestal Nunn*, who in time of their confession, penance, and communicating (so lessoned by the *Friers*) do oftentimes let fall many a tender teare? who in sacred actions vse more mishapen motions then the *Preist* at *Masse*? nay did the *Iesuit* himselfe neuer weep for devotion in saying *Masse*, and so prouocate himselfe *sacrilegious*? *Bellarmino*! so great a Doctor (me thinke) should be ashamed of so childish trifles. Here what *Austin* sayth of this matter.

Epist. 75. ad
Dard.

Whereas infants strine as much as they can by cries & great shrinkings, it is not imputed vnto them, & all the belye resistance is accounted nothing &c. because they knowe so little what they doe, that they are not thought to do it. And the like vnto this we may read, in his 23 Epistle to God & in his 4. booke & 25. Chapter of *Baptisme* against the *Donatistes*.

In the end he dismisseth *Luther* with this fruitlesse prayer in what Gospell, Apostle, or Prophet did he enioyne to read that Sacraments of the new Testament were sealed with the worde of God? was it (belike) in the Gospell of *Saint Luther*? But where as he sayth were sealed

some the worde of God, for were scales of the promise of
 endurace, it is but a cunning peece of forgery,
 fancy hereby to make vs seeme to repose all the au-
 thority of Gods worde on the Sacraments, which
 kes we before haue refuted. Thus he presumes to
 f his foul a dead Lyon by the beard, whose very lookes,
 hink were he liuing, he durst not abide. But I pray, Sir,
 torteell vs first in what Gospell you read that Sacra-
 ments are not scales of the promise of Grace, nor con-
 s, wherme our faith, but that they bestowe grace, that
 com they iustifie & sanctifie, if they be of the old te-
 o of the old testament, by vertue of the very actiō of the receiuer;
 red of the new, by the worke done, evē without faith,
 en th any good intēt, or motiō of the receivers (wher-
 nevs contrary-wile the scripture speaketh playnly,
 proueth that Circumcision profiteth them that keepe the lawe, Rom. 2. 26.
 Do not to the transgressors thereof it is vncircumcision.
 child whose which beleeue and are baptized shall be saved, Mar. 16. 16.
 natter yee must examine our selues, & so eate of this holy 1. Cor. 11. 28.
 eyes read) In what gospell (I saye) reade you this?
 ll the belyke in som Layolan or Gregoriō Calendar. Now
 ry knowe the other side hearken where Luther hath
 o do reade, that sacramēts are seals of the promise of grace.
 pistle God sayth of circumcision, That it may be a signe Gen. 7. 11.
 sme of the conenant betweene me and you. But Paulo in-
 rpreteth this conenant to be grace, & the righte- Rom. 4. 11.
 s frui of the Passover, That blood shall be Exo. 12. 13.
 he en to you for for a signe vpon those houses where yee are,
 re seau seing that blood I may passe over you. But this
 spell Passover did signifye the grace of Christ. Of Bap- 1. Cor. 1. 7.
 scales re, Baptize all nations in the name (that is, in the Mar. 28. 28
 authority

authority, commaundement, & steede) of the
 Act. 22. 16. father, the sonne, & the holy Ghost. And: *Arise*
wash away thy sinnes. And, Baptisme is the washing
 Tit. 3. 5. new birth. Baptisme sanctifies us, not that wherewith
 wee wash away the filth of the flesh, but that wherewith
 1. Pet. 3. 21. with a good conscience we make request unto God. Of
 the Lords Supper: This cup is the new testamēt in my
 1. Cor. 11. blood. Also Doe this in remembrance of me. This
 35. you vnderstand you haue the thinge you sought
 for, namely where in scripture Sacraments of both
 lawes are said to be scales of grace. (For why, as you
 vse to say, should sacraments of the new testamēt
 be of worse condition than those of the old?) If
 you do not vnderstand, you are not worthy to be
 called a maister in Israel, which know not that natu-
 * Formam
 rationally it belongeth vnto all sacraments so
 & seals vnto the faithfull some promise of grace. Lile
 Basil. lib. 3. farther vnto the Fathers of the Church, as Basil
 contra Eu- who confesseth plainly what you deny impudently
 non. ly: *ἐστὶν τὸ βάπτισμα σφραγὶς καὶ ἰσχυρὸς*, that is, For in ne
 Tertull. li. de baptism is the scale of faith. And Tertullian, ipe
 poenit. king of baptism in this sort; *This washing is a seal*
 August. de of our faith: And Austen, who termeth the sacra-
 car. rud. cap. ments certaine visible scales of heauenly thinges. Doe
 28. you not now blush at your owne question, *What should*
 red Luther this?

So dismissing Luther he setteth vpon Zwingli
 taking vpon him to lash (if for sooth) & scourge
 his opinion That Sacramentes are signes of engagement
 ing our selues vnto God. But we haue already proved
 that here the Stage mā doth but play the cavill

At the length rousing himselfe more terribly a-
gainst Calvin, Betweene Luther (saith he) & Calvin
this is the difference, that whereas both make the Sa-
craments testimonies or scales of Gods promise, Luther
will have that promise to be of present iustification, Cal-
uin of eternall election. And least he should seeme
to say an vntruth, he cites a place out of Calvin,
Antidot. conerly, Sess. 6. ca. 5. as if he should there
say, that infants are baptized, not to the end
they might be receiued into adoption of the
sonnes of God, but that vnto them the promise
of life might be sealed, vnto whome before by
grace of predestination it pertained. And out
of the 7. Session and 8. Canon, as if there hee
should wright, that the right end and vse of sa-
craments is this, to ascertain vs of the eternall adop-
tion & grace, whereunto before the foundation of the
world we were predestinated. Thus farre the Iesuite,
but all impudently & without shame. For Calvin
in neither place speaketh one iote of eternall e-
lection, or the grace of predestination. Only in the
former this he saith: *Infants are for this reason bapti-
zed, because they are heires of the promise.* For unlesse
the promise of life did before pertain vnto the, that man
should prophane baptism, whosoever did but minister it
vnto them. In the latter these are his wordes. *All-
though baptism be the hand-wrighting of that mutuall
obligation which is betweene God & vs, yet the especiall
use thereof is, to assure vs of free remission of our sinnes,
and perpetuall grace of adoption.* But is this to deny
that sacraments are scales of the promise of presen-

Of Cal-
uines
opinion.

Berlar-
mines
first cauill.

Cauill.

justification? Is this to reſtraine ſacraments onely to things paſt, as namely to *the grace of election*? But this is *Bellarmines* truſt and fidelity in citing the wordes and ſentences of the Fathers and our Doctors. Such are his two whole volumes of diſputations, namely a rude rable of falſe quotations, which if the learned ſhall vouchſafe in courteſie to examine, they ſhall ſoone ſee this doubtie diſputant left as as dry as a keke. But to the purpoſe, *That the ſacraments are ſeales of our eternall election*, although I deny not but that in the lawfull uſing and worthy receiuing of them it is moſt true yet remember I not, that *Caluin* hath any where thus written, nay the *Ubiquitaries* of our daies flander *Caluin* & *Beza* as maintainers of a cleane contrary error, to witt, that they vtterly deny the ſacraments to be ſeales of our election: which alſo is altogether falſe. But the ſimple & naked truth of *Calvines* doctrine is this. *Sacraments proſite beeing uſed a righte, and doe exhibit ſeale and confirme grace vnto the worthy receiuer, not in regard eyther of the worke wrought, or the deſerte of the worker, but in reſpecte of the promiſe of God inſtituting or ordaining them, as alſo through the faith of the worthy receiuer.* And here by grace he vnderſtandeth euen our ſaluation it ſelfe, together with all the precedent cauſes, meanes, and conſequentes thereof, ſuch as are, our free election, remiſſion of finnes, regeneration, ſanctification, and life eternall: So that by the name of grace he cōpriſeth, both *grace paſt and already giuen*, together with that which is preſent

and to come, but especially that which is there in the sacramente exhibited and present. For euen our election before the world was, is sealed and assured vnto vs by the sacraments, not as it is from al eternities decreed by God, or as a thing done heretofore and past, but as the present and constante decree of God revealed in the Gospell concerning our saluation in Christ, and by the same sacramentes everlasting life is confirmed not as a future good, but as already we haue takē possession thereof by faith.

For confirmation of this truth I could produce an infinite number of testimonies out of *Caluins* his Christian institution: but it shall suffice to refute the Iesuite by the cōter-poyson of his Cōsels: Can: 7. on the sacraments *Caluin* saith thus: God in the sacramēts doth promise grace not only of election, but also of iustification, Can. 4. Sacramentes are beee scales of the Gospell. And can it bee denied but that the firme Gospell is a promise of actuall & present iustification by her of faith? Can: 8. In baptisme God washeth vs by the blood of his son, & by his spirite doth regenerate vs. In the same sacrament of the supper he feedeth vs with the body and blood of Christ. Can. 7. of baptisme: this is a principall part of baptisme, that it assureth us of free remission of all our sins: & what is this els but present iustification? and such these may serue to cōvincethe Iesuit of a malicious reader, cōcerning the seals of our electiō, that *Cal-* uin vnderstandeth them not onely of things past. But who seeth not his absurd collection, that the Sacraments may goe for scales of our eter-

Eph: 1. 4.

Rom 8. 30.

nall election, that then they shall not be seales of present iustification? Are not election & iustification subordinate, and consequents one of the other? so farre are they from abolishing one the other, that the contrary should rather be inferred; they are seales of our eternall election, therefore of iustification & present grace. For iustification is so proper, & naturall an affecte of election, that there can be had no certainty of the latter, without assurance of the former. For they who are iustified in Christ, are also chosen in him before the foundation of the world. Whome God hath predestinated those also hath he called, iustified, and glorified. Now then let the Iesuite with open mouth exclaime on Caluins opinion as false, absurde, dangerous, and impious. And why forsooth false? Because (saith he) Calvin, contrary to that which the Scripture teacheth, restrayneth Sacraments only vnto the thinge past, namely to the grace of election. But this cauill is already refuted.

And why absurde? Because (saith he) he teacheth that by the Sacraments the promises are sealed vnto our consciences, & yet that infantes are lawfully baptised, which neither haue vse of reason nor conscience. But we haue already sufficiently proued, that neyther infantes borne in the Church of beleeu- ing parentes, are altogether voyde of reason or faith, if we respecte the promised grace, although actually they haue neyther the faith nor reason which is in those of riper yeares: nor that baptising of Children & confirmation of their faith

TOVCHING SACRAMENTS.

by Sacraments is therefore to be differred because they doe not beleue, seeing of the Sacramentes there are other endes & purposes whereunto they are ordained.

But why pernicious and dangerous. Because he teacheth that the children of the faithfull are borne iust and holy, and hath perswaded many that the sacraments are not necessary vnto the receiuing of the grace of Christ. Whence it is come to passe, that many contemne the said sacraments, and in the meane while the soules of many infantes never purified by the saving waters of baptisme, abide in perpetuall corruption. And is it indeed pernicious to teach, that the children of the faithfull are borne holy, that is, not straungers, but heires of the covenāt, according to that promise; *I will be thy God, and the God of thy seede?* That therefore is likewise pernicious which the *Apostle* teacheth; *If the roote be holy, the branches also are holie.* Rom. 11.16
And the unbelieving wife is sanctified by her husbande, Cor. 7.14.
else were your children uncleane; but now they are holy.

And this is the chiefe comfort of godly parentes, that they knowe that both branch and roote are sanctified, that is, that they & their children may from their mothers wombe plead priuiledge in the covenant with God, by vertue of the free promise made vnto them and their seed after them.

But they are by nature the sonnes of wrath? Who knowes not that? Calvin teacheth both that they are the sonnes of wrath in regard of nature; and sonnes of the covenant in respect of grace: according to that of Saint Peter; *Ye are the sonnes of the Prophets* &

Aa. 3. 25.

of the covenant. That is spoken against the Pelagians denying originall sinne; this against the Iosophites, tying grace to the sacraments: neither of these is perniciously taught, because neither true & according to scripture. Let *Calvines Christian Institution* be searched, and his *Commentary* on those words of Saint *Paul*; *we are all by nature the sonnes of wrath*. Thence may the *Iesuite*, and *Selnecker*, and *Hunnus*, and all the rabble of *Calvines* adversaries learne, that originall sinne is as naturall vnto vs as poison to a serpent, & yet neverthelesse the children of the faithful are a seede blessed even from their mothers wombe. Or (if it like them better) let them heare and reconcile *David* confessing of himselfe, *Behold I am borne in sinne, and my mother conceived me in iniquity*. And yet else-where he comfortes himselfe in this manner, *On thee have I depended from the time wherein I was borne, and from my mothers wombe thou art my God*: or God himselfe complaining in this sort of mans nature, *The thought of mans heart is wicked from his childhood, and yet Ieremie* witnessing, *Before I framed thee in thy mothers belly I knew thee; & before thou camest out of her womb I sanctified thee*. Thus the *Iesuite* sees in what respect *Calvin* saith that infantes are borne holy: namely not simply, and wholly, but in some sort. I shall hardly beleue vnlesse the *Iesuites* shewe it, that it is found in *Calvin* that they are borne *suff.* For in this life it is not all one to be holy, and to be iust.

Now whereas hee patcheth this vnto the rest, that *Calvin* hath perswaded many, that the sacraments

Psal. 51. 5.

psa. 71. 4. 5.

Gen. 6.

TOUCHING SACRAMENTS. 70

are not necessary unto the receiving of the grace of Christ, and that thereupon hath followed the contempt of baptism with the destruction of many souls, this is partly a cavill, & partly a plaine sophisme. A cavill that Calvin should altogether deny the necessity of sacraments, a sophisme in imputing to his doctrine the contempt of baptism, which the Iesuite faineth to have ensued thereupon.

Indeede he doth not binde God and grace vnto the sacraments, nor falsly placeth in the an absolute necessity, as do these Sophisters. His purpose is only with Bernard to condene, not the absence, but contempt of sacramentes. But is this to persuade many that sacramentes are not necessary. Heare (I pray you) what himselfe hath written of this matter in his Institution. Now (saith hee) even hereby it appeareth that their conceit is to be cassied, who adudge all that have not beene baptized unto eternal death, &c. The promise of God is manifest, who so ever beleeveeth in the sonne shall not see death, nor come into iudgment, but is already passed from death into life. Which I would not have so taken, as if I meant that baptism might be contemned without offence (for I am so farre from excusing his contempt, that I affirme the league and covenant of God thereby to bee violated and broken) thus much it suffiseth to prone, that it is not necessary, that we must needs thinke him damned, who shall be debarred all meanes and opportunity of obtaining it. But if we yeeld to their devise, we must without exception condemne all those whom any chance shall hinder from baptism, how great so ever bee their faith,

whereby Christ himselfe is possessed. And in his Antidot. I easilie grant (saith he) that the use of these helpe of our salvation which Christ hath given unto vs may be said to be necessary, whe there is opportunity of receiving them. Howbeit the faithfull are alwaies to bee admonished, that the necessity of a sacrament is none other then as of an instrumental cause, whereunto the power of God is not to be tied. Indeepe there is no good man whose very heart will not tremble at that saying, The Sacraments ARE THINGS SUPERFLVOVS, &c. These are his words which thoroughly retort and refell the Jesuites cavill.

But children are borne holy, therefore they need not be baptised, whence ensueth a contempt of baptism. Nay rather contrarywise because they are borne holy, that is, sons and heires of the covenant, they had neede be baptised. For (saith Calvin elsewhere) they are not received into the church by baptism for any other reason, but because before they were borne they had did appertaint unto the body of Christ. Otherwise the children of Christians ought no more to be baptised then the children of Turkes. Wherefore Peter exhorteth the Iews to be baptised in the name of Iesus Christ, Wherefore? because (saith he) the promise was made to you and to your children. This therefore is the reason why baptism is due vnto our children and not vnto the children of Turkes, because they from their mothers wombs are children of the promise, which these are not. Wherefore the contempt of baptism cannot ensue on that which vnto the godly is the chiefe motiue of desiring

Antiquity and ministring baptisme: neither neede we
helpe to feare least that should turne to the destruction
of soules, wherevpon is grounded the especiall
comfort of parentes & children, together with the
most desire of baptisme. And if the *lesuite* proceed
therefore to accout the baptisme of children vaine,
because the infants of the church even from their
birth are reckned in the covenant: let me intreate
him to learne of his maister *Lombard*, that baptisme
is a sacrament of remission of sinnes before graunted
through faith. But O heavy sentence pronounced
by the Maister of Sentences, *Infantes dying unbapti-*
zed, though in carrying vnto baptisme are damned! O
Nay not onely pernicious, but impious also and cruell
holly divinity of the *lesuites*, enthralling God vnto ele-
ments, chaining his power with absolute necessity
vnto signes and sacraments, con-
demning no lesse bloudily, then impiously vnto
many thousands of infantes who without any
faulce of theirs coulde not bee baptized, yea al-
though they be adiudged by Christ himselfe vn-
to the kingdome of heaven. I know the authorie
of *Austine* is here pretended, who writ that in-
fantes dying unbaptized must needes be damned, but to
milde and gentle damnation. And if they so applaud
this error of that most holy & learned Father, why
doe they not as well maintaine an other of the
same Fathers, altogether relying on the same ground
that infantes likewise without receiving the *Lorae* sup-
per cannot bee saved? Heerevnto they force Saint
Ambrose, but the learned not without good cause
do

doe rather thinke that *Prosper* was the author of those books wherein this is found then *Ambrose*. For what *Ambrose* thought may appeare by his oration of the death of *Valentinian*; as also how godly is the iudgement of *Bernard* concerning the godly not baptized: *God be mercifull vnto me. For I cannot despaire of saluation, for want onely of the water of baptisme: I can not accoumpt faith vaine, I can not confound hope or forgoe charity, especially if onely impossibility, & not contempt forbidde that water.*

Last of all the Iesuite inueigheth against the opinion of *Caius* as impious. But why! because (saith he) it maketh the sacraments false, the minister sacrilegious, God himselfe a liar, & as it were perjured. For if a sacrament be a diuine oath & seale, whereby the promise of eternall election is sealed, then as often as it falleth out (which is very often) that the reprobate are baptized, euen so often it cometh to passe that the wordes of the sacrament are false, & God himselfe a liar in the mouth of the minister. This iniurious vntruth is more sharpe & shamelesse then all the rest, whose bull-warkes notwithstanding, builded forlooth on the seales not of presēt grace but onely of election already past, we haue sufficiently battered. The rest is answered in a word, that sacraments do promise and seale vnto vs the grace of God, if they be in their right vse: which is not, when they are received by the reprobate. This only might suffice to cause the *Iesuites* cavill to vanish like smoake before the winde. Howbeit I am content to answer more distinctly.

A sacrament doeth not become false, though sometimes it bee in vaine ministred vnto the reprobate making shew of faith. For in it selfe it stil remaineth a seale of grace, though not vnto the, because they beleeue not: as the sonne howsoever in it selfe glorious and glistering, yet shineth it not vnto the blinde, because they see not. For it is a signe conditionall, so offering and sealing grace vnto vs, that withal on our parts it requireth faith & conversion: which whosoever bring not with them, it neither bestoweth nor sealeth vnto them any thing, neither is it vnto them a sacrament, that is, a seale of grace, through their owne fault: for it is no vse but an horrible abuse of a sacrament, to be received of the reprobate without faith. The scripture every where teacheth that nothing can be accounted a sacrament without the vse thereof appointed by God; *If thou be a transgressor of the law thy circumcision is made uncircumcision.* And *This is not to eate the Lords supper.* And he which offereth an oxe, is as if he offered a dogge. The baptism of Simon Magnus was a true sacrament, but not vnto him, for his hypocrisie, as Peter witnesseth, *Thou hast no part nor fellowship in this businesse, for thy hearte is not right.* That sop in the Lords supper was a true sacrament, but poison to Iudas, not because in it selfe it was evill, but because the evill man did eate it, willy receiue that which was good. To conclude, by Lombard his owne confession, *baptisme is alike vnto the good or evill: & therefore alike true.* But will you cal Peter sacrilegious, because

Rom. 3. 35.

Cor. 11. 20.
Es. 66. 3.

Act. 5. 21.

because to *Simon Magnus* a reprobate, but professing the Apostolique faith, he in Gods name offered grace, and to his power sealed it by baptism. But this he did not absolutely, but with condition if he truly beleueed: as *Phillip* said vnto the *Eunuch*. *thou must bee baptised, if thou beleue with all thine heart.* If therefore he did not truly beleue he received nothing vnto him, as rightly saith your friend *Lombard*, *The visible baptism did nothing profit Simon Magnus, because he wanted the invisible.* Moreover he discharged his duty, which was not to search the secrets of hearts, or sounde the vnmeasurable gulfe of Gods predestination, but to baptise the professors of faith, whether hypocrites, or no. For the church iudgeth not of things so secret, but only the hart-searching God. The like reason serues for all other Ministers, which ought to iudge those that are to bee baptised, not according to Gods predestination, but mans professiō & Christs commandement. This if they doe, themselves are not sacrilegious, but the reprobate hypocrites who vnreverently and irreligiously presse to the sacraments.

But fie on that his blasphemy, where hee saith that if sacraments bee ministred vnto reprobate hypocrites yet unrevealed, then God must lie by the mouth of the minister. Did God (thinkest thou) lie by Peter's mouth when he baptised *Simon Magnus*? He sent honestly and sincerely by his word & sacrament of baptism confereth adoption and grace vnto al, purposing alwayes to bestow it, but conditionally, if they beleue: & conditionally

professeth the to beleue, and receiue by faith the
the offence offered. But to infidels and hypocrites he is
baptism far frō promising or sealing any grace of adop-
tion and election whē they force themselues vnto
the sacrament, that he threatneth them with a
hall terrible and feareful iudgement. Hee therefore is
he leue in offering, howsoeuer the grace offered to
friends vnbeleeuers be of none effect.

But (saith the Iesuite) he doth not onely offer, but
reouede also bestowe it, when men are in dede baptized.

We graunt it. For this Calvin also confesseth in
Antidot. Artic. Paris. speaking on this manner.

if the godly do all confesse that in baptisme is offered, yea

o. For exhibited or given vnto vs both remission of our sins,
out of grace of the holy spirit. But (saith he els where)

erue these good fathers by reason of their grossenesse doe not
dge ere obserue, that what grace so ener is by sacraments

ing bestowed on vs, must notwithstanding be imputed vnto
Christ; For he which sondereth faith from the sacraments,

ues as if he seuered the soule frō the body. God there-
ts where doth indeed giue that which he offereth, but

he saith to those that beleue. To the vnbeleeuing he
eyther promiseth nor performeth any thinge as

he saith longe as they continew in their vnbeleife: & that
e hyp through their owne fault; because by infidelity

mouth they refused the good offered, & as much as in
Peter them lieth, make a mocke of God which offereth

he serueth. This Canill therefore of the Iesuites is no lesse
ent of impudent and blasphemous against God, then

ng al was that of the Iewes, who accused God of per-
& cōditionnesse, vnlesse he would performe the cove-

manant

Art. 2.

Antidot.

Concil. Sess.

7. in Can. 7.

Rom. 3. 3.

nant evē to the vnbeleeuers; which the Apostle
retorting: shall (saith hee) their vnbeleefe make
the faith of God vaine? God forbidde. Let God be true
& euery man a liar.

Well then. Let vs now returne the Iesuite
blasphemy vpon his head. Both he & his maister
Lombard teach, that reprobation is nothing else, but
that some there are on whom God will haue no mercy.
For so doeth the maister of sentences define it.
Suppose thē that the Iesuite even by the very worke
wrought either of baptisme or of the masse, should
bestow the grace of sanctificatiō vpon Simon Ma-
gus or the like reprobate, shall not hee and the sa-
crament become now sacrilegious, in conferring
grace on a reprobate, of whom God will haue no
mercy? nay shall not he make God himselfe a liar
and contrary to himselfe, in his name bestowing
or testifying (vnlesse he altogether exclude God
out of the sacraments) that God himselfe bestow-
eth the grace of sanctification on a reprobate, of
whom notwithstanding hee hath for all eternitie
decreed to bestowe nothing, and on whom God
will haue no mercy. From this blasphemy how
the Iesuite can acquite himselfe maintaining his
opinion of the worke wrought, let him looke to it.
But howsoever he acquite himselfe, he must with
all discharge Calvin of the cavill devised against
him.

Let this suffice briefly for answer to the per-
verse peevishnesse of this stage-declaining Iesuite.
The rest which hee disputeth towards the end
pertains

Apollertaineth nothing to vs: well they may prevaile
upon those against whom they were vwritten,
namely *Swenckesfield* & his brethren *Vbiquitaries*,
common corrupters of the doctrine of Christ his
person, and the sacraments.

A PRE-





A PREFACE

TO THE FOVRTH PART OF
the Catechisme, wherein are desciphered the
pestilent pamphlets of some Divines of this
age: and Calvin the most valiant Champion
defendant of Christ his glory is briefly
cleered of the slaunderous crime
of *Arrianisme.*

* *



He argumēt of this part
(which is *Of mans thank
fullnesse towards God*) com-
forceth me to enter the
Common complaint of
all the godly against the
bruit blockishnesse and
foule ingratitude of the
world, which after so ma-
ny inestimable benefits heaped by almighty
God most abundantly on these our latter daies
hath onely thus farre profited, that vnthankfu-
men continually become worse and worse, as
they had sworne perpetual warre against so good
a God, & gracious a benefactor. For howe huge
a cloud of witnessses of Gods cōtinuall kindnesse

do

cloth enuiron vs round about? what hath been de-
 nied vnto this age that men could haue wished,
 thereby to haue made this life happy & blessed?
 I speake not of blessinges common or generall;
 how many, & how pretious are those we haue
 receiued in particular? The light of the Gospel &
 sincerity of doctrine renewed; the purity of sa-
 craments, the true worshippe of God, and rea-
 ding of holy scripture restored, the discouery of
 Antichrist, the chasing of darknesse, the flight of
 supersticion, the ruine of of idolatry, & the liber-
 ty of the church after long seruitude restored.
 These so inestimable treasures how few of vs doe
 worthily regard? & not rather with bestiall bloc-
 kishnesse overpasse, or shameles impudency dis-
 daine? One saide some times of the Athenians
 that they *knew what was good, but did it not*. How
 much more may we *Christians* be ashamed of our
 selues, who not only do not that which we know
 to be good, and know it by the light of the Gos-
 pel (not as they did by the light of nature:) but
 also doe euen those things which we know are
 not good? The whole worlde is now possessed
 with security, profanenes, ambition, luxurys, en-
 uie, contempte of doctrine, abuse of sacraments,
 surfet of preaching, & what not? How many
 are there of those which withhold the truth in vn-
 righteousness; of those which professe God in
 their knowledge but deny him in their life? of
 backsliding *Apostataes*, who eyther inforced by
 the vnstaiednesse of their owne conceipt, looke
 C backe

backe to the *Egyptian* flesh-pottes, or beguiled by seducing spirittes daily revolt from *Christ* to *Antichrist*, like dogges returning to their vomit? but this ingratitude is perhappes a fault incident to the common sort.

O then that the greater part of our Prelates would ascend vnto these breaches, and draw a counter-mure and fence before the house of *Israel*, & not lyke subtile foxes seeke to fatter themselves with the spoiles, & publique scandales of the church, as *Ezechiel* complained of the prophets of his time. It hath bin euer a great plague vnto the church to make sale of the word of God, or wrest it to the affections of men, to the lust & fauour of the mighty, to pride and vaine-glory, to couetousnesse and luxurie. But much more pernicious is that plague which at this day with applause of the multitude consumeth the very bowelles of the church, namely the decay of ecclesiasticall iudgment: whereas in the meane time through ambition, auarice, enuy, & desire of attempting any thing, as euery one is of face most braze, of tongue most intemperate, so much the rather he affecteth, & by fauour of the multitude obteineth the most eminent places of dignity in the church. Hence proceede those unfortunate broils betweene gouerners of the church who for the most part studying strife not quietnesse, & plotting quarrell vpon quarrell, labour by all meanes possible that ecclesiasticall controversies (by which they study to advance themselves)

guile (elues to a rich and glorious estate) may neuer
 come to the lawfull hearing, debating or quiet-
 ting. Hence also haue proceeded so many pesti-
 lent & pernicious wrightings neuer spiced with
 any spirit of mildenesse & charity, but seasoned
 with the vnflauoury salt of virulencie & malice, &
 tainted with the poisoned stinges of hatefull slan-
 ders, wherwith (for sooth) at this day Diuinity
 is thought to bee beautified, and our doctrine
 of holinesse shall be presented vnto posteritie.
 This is the head of the mischeife; which that it
 may the better be conceiued. I speake of two sortes
 of wrightings now published.

The first is meerey slanderous, wherein the
 memory of Christes faithfull seruantes deseruing
 passing wel of the church (namely *Zwinglius Cal-*
uinus, Bucer, Martir, Ursinus, Zanchius, Beza, Gry-
nerus, & others as well liuing, as dead, who teach
 that the fleshly feeding on Christes body with
 our mouthes is contrary to the truth of the Gos-
 pel) is fowly wronged, their fame rent & razed,
 their wrightings (whence notwithstanding those
 foxers after their preaching can be content in their
 priuate studies to borrow most of their skill) are
 pightfully taxed, their true sense perverted, their
 wordes wrongfully wrested, & lastly themselves
 proclaimed authors of most damnable heresies.

In this kinde next vnto *Schmidline* that *Arch-*
biquisarie excelled lately one *Selnecker*, and now
Munius and *Heilbrunner*; wherof the former hath
 not long since put in printe twelue chiefe heades

Two sortes
 of slaunde-
 rous wright-
 ings
 among
 Diuines.

mischievously compiled; the later hath in manner afore-saide lately published fiftene chapters of *Calvins* errors: the middlemost being a Questionist burdeneth *Calvin* with *Arrianisme*, citing certaine places which by the Fathers were interpreted of *Christ*, but by him somewhat otherwise vnderstood. But no ingratitude more spightfull, then to slander them by whose paines thou haste reaped profite, and the Church in generall so greate a benefite; no presumption more intollerable, then to bite and beate fellow-servants, and to revile the deafe and dead; nothinge lesse sutable to the dignity of a Diuine, then to play the sycophant or false accuser.

Let vs for examples sake instance in that one place of *Genesis* the 3. concerning the seede of the woman that should breake the serpentes head: which they complaine to bee horribly corrupted by *Calvin*, because hee interpreteth the seede of the woman not particularly of *Christ* alone, but generally of the whole Church and posterity of the woman. But were they not shamelesse in yet mangling that interpretation of *Calvins* which should be wholly cited, they would sone be ashamed of so grosse a cavil. For to let passe, that many ancient Fathers before *Calvin*, and amongst them *Chrysostome* doeth so interpret that place: First they never dare deny, that the seede of the serpent, wherevnto the seede of the woman is opposed, must by right in this place be generally vnderstood

Homil. 17.
in *Genes.*

derstood. *Secondlie* the vnt ruth of this cauill is hereby descried, in that they wright that *Caluine*, should reſtraine this enmity to men and externall, that is common and viſible ſerpentes: whereas *Caluine* expreſſely addeth, that GOD in this place vnder the name of *the ſerpent*, doth eſpecially aime at *Sathan*, againſt whom he thundereth out this iudgement. *Laſtly*, that hee ſo interpreteth the *womans ſeede* of *the Church*, that withall eſpecially he includeth *CHRIST* the head of the Church, his very wordes doe witneſſe which they wickedly diſmember, when he addeth, *VVhereas experience teacheth that all the ſonnes of Adam are farre from vanquiſhing the diuell; wee muſt therefore needes haue recourſe vnto one heade, that ſo wee may learne to vvhome eſpecially this victorie doeth pertaine. So Paule leadeth vs from the ſeede of Abraham vnto Chriſt, &c.* But is this to make ſtay vpon the externall enmity betwixt men and ſerpents? to reſtraine the victory vnto men? to exclude Chriſt?

All this notwithstanding *Hunnius* proceedeth yet farther, charging *Calvin* with the ſhifting of many moſt evident oracles concerning *Chriſt*, protecting and patronaging the blaſphemies of the *Ioues*, furthering that damned hereſie of *Arrianisme*, weakening the grounds and arguments of the Church, and diſannulling the authoritye of aunciente Fathers. Theſe indeede are grieuous crimes, whereof notwithstanding I could ealie cleare him, were it not for miſ-

pending too much time and talke. But by the two first slaunders wee may easily iudge of all the rest.

And is it indeed so euident an oracle when *Moses* saith: *Bara Elhim*: that a verbe singular ioyned with a nounce plurall must needes signifie the vnity of the diuine essence, & trinity of persons? This *Calvin* tooke for none of the sufficientest proofes of so great a matter. But if it bee so strong and euident an argument of the Trinity, why did not you (*Master Hunnius*) place it with the first in your tracte vpon the Trinity? why did you quite over-slip it?

Acquisitum
virum domini.
no.

Virum Do-
mini.

Ad rē dei
Coram Do-
mino.
Per Deum.
Domini.

The words of *Eue*, Gen. 4. *Canthiisch* *ath* *Iehovah*: *Calvin* thus translated; *I haue obtained a man to the Lord*: *Hunnius* exclaimeth against him for corrupting a most euident testimony of the Godhead of the *Messias*: becaule (in his opinion) *Eue* saith, *I haue obtained a man the Lorde*. for *ath* in *Hebrew* is a perpetuall note of the accusatiue case. But if this be true, why then did the 70. Interpreters translate it by *the Lord*? the *Thargum* before *the Lord*? the ancient *Latin*, & *Melancthon* brought *the Lord*? the *Dutch* translation of *Luther* 45. yeares since of *the Lord*? doe all these play the lewes with *Calvin*? I instance no farther.

Well then: shall *Calvin* therefore be an heretique, for not simply approving these and other such like argumentes vsed by the Fathers against heretiques? must he needs therefore be an *Arrian* and a *lew*? too hard a slander of so excellent a ser-

TO VCHING SACRAMENTS.

want of God. For what man is there that with greater courage and learning hath maintained against all heretiques the reverend mystery of the sacred Trinity, or *Christes* eternall Deity? who hath evermore sharply reprov'd and repress'd those mad dogges *Servetus*, *Gentilius*, with their confederates in villany, *Alcius*, *Blandrat* and the rest?

And if he observed some proofes not plaine or pregnant enough vsed by the ancient fathers in their conflicts against heretiques, what of that? for al this he hath resolutely avouched an hūdred other thinges concerning the eternall Deity of Christ against all fallacies and forgeries of lews & heretiques: wherof least any should make doubt, I will shew iust proove by one or two examples out of his commentaries.

Gen. 1. v. 3. *Which alone*, saith he (meaning the creation of the world by the word of God) is sufficient to refute the blasphemie of *Servetus*. Heere the foule-mouthed beast doth barke, saying that this was the first beginning of the Word, when God commanded that there should be light. Whereas much better might be inferred the eternal essence thereof, considering that there were upon the suddaine created by the word of God, such things as before were not. Wherefore the Apostles proove of *Christ's* Divinity standes with good reason, that where as bee is the Worde of G O D, by him were all thinges created.

Exod. 3. v. 2. Proving that Christ was that Angell of the Lord, he wrighteth after this manner: The ancient Doctors did truely thinke that the eternall

Son of God was so called in respect of his Mediatorship. And shortly after No maruell therefore if the eternall worde of God, being one & the same in essence and deitie with the father, tooke vpon him the name of an angel, in regarde of the embassage by him afterwarde to be vndertake. The two oracles of Esai in the 7. cha. and 14. v. touching the fruit of the virgins wōbe called *Immanuel*: & in the 9. cap. & 6. v. cōcerning a sonne given vnto vs, he doth so violently extorte from the Iewes, & so strongly proue the to be meant of the onely begotten sonne of God borne of the virgin *Marie*, that no man lightly could haue done it better. And where *Ieremie* in his 23. ca. & 5 v. speaketh of ray singe vp a budde or branch vnto *Dauid*, he vseth these words: Here therefore God recalleth them vnto the *Messias*. And soone after. Without doubt heere the Prophet speaketh of *Christ*. Where also at large he refuteth the Iewes, endeouoring to streame this branch to all the posteritie of *Dauid*. And after against the same Iewes: One & the same redeemer is called as well the sonne of *Dauid* as *Iehouah*. How is he called the sonne of *Dauid*? because he was to descende of that line. How then *Iehouah*? Hence trulre is gathered that in him there is something more excellent thē man: and he is called *Iehouah* or the Lord, because he is the onely begotten sonne of God, one altogether with the father in nature, glorie, eternitie, & Diuinitie.

In the 12 ca. & 14. v. of the prophecy of *Hose*, shewing how he is both *Iehouah* & also an angell: *Christ* (saith he) the eternall wisdom of God, did

ut on the person of a Mediator before he was clothed
with our flesh. He was therefore even then a Mediator,
and in that respect also an angell. Meane while he was
Ishouah, who is now God manifested in the
flesh. And afterwarde Thus is this place worthe the
remembrance to witnesse the Deitie of Christ.

Vpon the 4. ca. of Micah, the 3. v. The Prophet
Micah speaketh of God himselfe, not expressly mentio-
ning Christ, because he was not as yet manifested in the
flesh: how be it we know that this was fulfilled in his per-
son, that God hath governed the worlde, & subdued
vnto himselfe all the nations of the earth, we therefore
vouch Christ to bee true God, because he did not onely
minister to his father, as Moses or any other of the
Prophets; but was himselfe also high souereigne of his
church. & in the 7. ver. of the same chap. Though
Christ was the true seede of Dauid, yet was he withall
Ishouah likewise, that is God revealed in the flesh.

In the 1. of Zachar. the 19. v. Wee must remem-
ber what I saide before: that this cheife angell was the
mediator & head of the church. But he also is Ishouah,
because we know that Christ is God manifested in the
flesh.

Zach, 2. v. 8. Hence we geather that Christ is
prefigured, who is himselfe verie Ishouah, but
withall the angell & messenger of his father. & in the
ouer. We see therefore that the name of Ishouah is
giuen vnto Christ, & that there is no difference of na-
me betwixte the father & the sonne, but that they are
to be distinguished onely in person. As often therefore
Christ declareth his Diuinitie, he taketh vnto him-
selfe

selfe the name of Iehouah: But afterwarde he sheweth that in himselfe he hath some thing peculiar and distinct, namely this, that he is the messenger or Embassador of his father.

Zach. 3. ver. 3. Now we see that he is termed an Angell, who was of:en named Iehouah. For my part therefore I make no question but that the name as well of angell as of Iehouah should be referred to the person of Christ, who is the true & onelie God.

Zach. 11. ver. 14. This wee must holde for a principle, that Christ from the beginning was the true Iehouah. Because therefore the son of God is of the same nature with the Father, & also one God together with him, &c. with like fidelitie & perspicuitie doth he euerie where in his commentaries vpon the new Testament, maintaine the eternal Deitie and Coexistence of our sauiour Christ.

Quæstio.

Coloss. 2. v. 2. This in the meane time is a memorable place to proue the Deity of Christ, and his unity of essence or nature with the father. For having prefaced somewhat touching the knowledge of God, hee straightwaies applieth it as well to the Sonne as to the Father. Whence it followeth that the Sonne is one and the same God with the father. See gentle Reader what he wrighteth vpon those words of the Apostle, *God was manifested in the flesh.* After many words: he saith he by this one testimonie is the true and catholike faith excellently fenced and fortified against *Arrianus, Marcion, Nestorius, and Eutyches.*

Ioh. 1. v. 20. Although the *Arrians* haue endeavored to shew this place, & some there be ever at this day who

which subscribe vnto them: here notwithstanding wee
 and a notable testimony of the Diuinitie of Christ.

Embass. Act. 7 v. 20. So this place yeeldeth apparant prooffe of
 the eternal Deity of Christ, & vnitie of essence with the
 Father. But in so cleere a case what neede more
 words? A thousande like places are every where
 as was obvious in his golden wrightings, which may
 the people yeeld plentiful matter vnto al posterity to stoppe
 the beastly barking of these raging dogs.

or a priest But to returne to my purpose, if Calvin in this
 true libell did not make all fish that came to net, but
 the same signified that many things approued by auncient
 fathers were now too much exposed to cavil of
 heretics, being otherwise of himselfe a most va-
 liant maintainer of Christs eternal maiesty, which
 preeminence even the slanderous adversary (to
 his grieve) must of conscience yeeld vnto him:
 must he therefore be proclaimed an *Arrian*, or pas-
 sion of *Arrians*? doth he deserue to be so contu-
 meliously distained, as if carried headlong with a
 violent streame of vaine glorious boasting, he did
 Father set purpose corrupt the plainest oracles of scrip-
 ture touching the mystery of the sacred Trinity,
 the eternal Deity of the Son & holy Ghost? or as
 le, though he wrested the Christians weapons out of
 their hands? or by manifest consent were an open
 better of the *Arrianish* glosses? No, no, would to
 God rather you *Ubiquitaries* did not so, or would
 least cease to spread the infection of your *Ar-*
 rian leprosie throughout the church. He indeede
 made choice of some arguments before others, not

vnad-

vnadvisedly, or to such purpose as you flaunders
roussly imagine, but as himselfe often professed
because he did wish we would bring nothing but
what were sound and substantiall.

And good reason: for he found by experience
in his conflictes with *Servetus*, *Gentilis*, & the like
monsters, which were arguments of strength and
perspicuity, and which were not; which did powerfully
presse the adversary, and which did not.
And therefore he saw well that he was to combat
not with number but waight of arguments, & by
his example taught others how to encounter heresies
retiques, who are now growen far more subtile & more
slippery then heretofore was either *Samosatenus* or
himselfe, or *Arminius*, or any other of their principall
patriarchs. For now the adversary which by the
his instruments impugneth the glory of Christ is
growen old and wily. There are now (to vse the
words of *Cyprian*) almost fixe thousand yeares accom-
plished, since first the Diuel beganne thus to wage
war against God. He hath by this time even by the
practise of antiquity throughly instructed heretics
in all sleights of attempting, all trickes of
devises of vndermining. Lastly, seeing the spirit
of the Prophets are subiect to the prophets; that
worthy & excellent servant of God did only by
wrighting advise, not prescribe vnto the church
any interpretation or opinions of his own. Cease
therefore (ingratefull exclaimers) to foine out
against him the pestilent poison of flaunders in
tongues in your pulpits, which without him make

*De exhort.
mar. ad For-
sanctum.*

laund of you were scarcely able to mainetaine with
fesset dit.

ing b But to let these passe, I come now to the secōd
of wrightings which is both heretical and in-
erient lerable, for monstrous paradoxes therein main-
the li ned, plaine principles of divinity defaced, opē
gth an timonies of scripture perversely corrupted, he-
d po ies long since condemned lately restored, and
id no posed vpon the simple vulgar for verities Evā-
cōba licall. In which kinde the most bitter *Archilo-*
s, & b an disputant *Huberus* an impudēt back-sliding
ter h *postata* doth now Lord it; whom hatred against
brile e truth truely knowen, but wantonly denied &
of a en fully impugned doth euerie day more then o-
incip er so swiftelie sweepe away with a continuall
y the rrent of barking and back-biting, that mē may
christ tly suspect him for a fearfull example of one
vle th en over by God into a reprobate sence. God
res a his mercie graunt him a better minde if he be
t hus ot past cure, or at least so bridle his furie, that he
ven b y not others with him headlong to destru-
d her ion.

ckes d He as an impe of *Pelagius*, & mouthy sectary
spire *Epicurus* filleth all Germanie with horrible ex-
s; th amations, that all men without exception, as
nly b all faithfull, as *Infidels*; already damned, as hereafter
chur be condemned; reprobate, as others; suppose doggs
Ceas bogs, as *Christ* his sheepe; *Nero* & *Hollogabalus*, as
e out and & *Iosaphat*; *Indas*, as *Peter* are by the death
derin *Christ* reconciled vnto God, sanctified, iusti-
m m ed, their sins pardoned, theselues receiued, into

the

Theff. 19.
60. 65. 66.
63. 94. 112.
182. 187.
214. 735.
750. 757.
767. 781.
1001. &c.

Lib. germ. the bosome & fauor of God, in a word saued (as
pag. 94. 98. plaud your patrō & procter, ô you dogs, & hog
99. 106. 10. which hath opened so wide a gate vnto *Atheism*
etc.
 Schmidlin, no mā dāned for sin, but only for vnbeleife; that
 and Osiander condē- God there is no eternal decree of electiō & reprob
 ned by this batiō; that God hath not defined a certaine nūbe
 Apostata, of them which shalbe saued; that al mē euer since
 for putting the fal of *Adam* are elect in Christ; that Electiō
 out of con- grace and forgiuenes of sins is *generall* and cōmo
 troversie vnto all, and that with God there is no *speciall* E
 that with lection, but this speciall Election is only in respec
 God there of men, as every man privately applyeth to him
 is a certein selfe that grace which is cōmon vnto al; that Go
 number of knew from everlasting who would embrace h
 the which grace offered, and who againe would make him
 shall be sa- wracke thereof; that to Elect is nothing else b
 ved. to invite and win mankinde vnto himselfe; th
Protocol. many of the Elect do perish; that the certein
Mompelg. of Gods giftes and graces whereof wee boast o
503. of *Rom. 11. 29*, where they are said to be *without*
penitance is a vaine brag; that our Electiō in Chr
 is founded on a supposition and condition *If mē*
beleue; that it relyeth wholly on our faith; th
 faith is not giuen vs indeed without the grace
 God, howbeit the meanes by which it is giuen
 are in our own power; that the vnregenerate ha
 an arbitrary ability to run as lone as God calle
 them by his worde; that they can of themselue
 perceiue and vnderstand the Lordes voice whe
 he crieth vnto them; that the cause why of man
 who vse the same meanes, some beleue and p

vere; other some beleue not, or beleeving per-
 vere not, is the right or not right vse of the
 means, & that this vse is in our owne power; that
 the 9. Chapter to the *Romanes* treateth not of
 predestination to life or death; that this doctrine
 of predestination maketh God a lying God, a cruel
 God, a God reioycing in euill, and an vniust
 God; that it overthroweth the ministry, & lea-
 ueth no place for wholsome exhortation; that it
 breedeth securitie & despaire in men: and an
 hundred other positions of this kinde, wherewith
 you conferre the auncient pestilent heresies of
Pelagius & *Coelestius*, they will concurre with this
 doctrine, & meete therewith as iust as germanes
 do. For the *Pelagians* taught the selfe same as
 appeareth both out of the writings *S. Austen*, &
 out of the epistles of *Prosper*, and of *Hilarie*. vnto
 us, touching the reliques & remainder of the
Pelagian heresie in *Fraunce*. They taught that in
 dede all men had sinned in *Adam*, and that no
 man was saued by his owne workes, but by the
 grace of God in regeneration, howbeit the propo-
 sition of *Christes blood* is (say they) proposed vnto
 without exception, that whosoever will laie hold
 in faith, & receiue the Sacrament of Baptisme
 may be saued; that God knew before the framing
 of the world, who would beleue & continue faith
 all, & that he predestinated them vnto his king-
 dome whom he forsaue to be such, as being free
 called by grace would proue worthie their E-
 ternity, and departe this life with a laudable &
 happy

The erro-
 neous doc-
 trine of
 the *Pela-*
gians.

happy end; & that therefore all men are ad-
 mitted to beleue & liue well, that no man might
 despaire of attaining saluation. They denied that
 there was a set number predestinate of God
 least the vse of exhortation thereby should be
 voide, and the force and edge of preaching re-
 bated. They auered that all serious industrie
 weldoing was cleane remooued, & all manner of
 vertues cancelled, if Gods decree preuent men
 willes; that vnder the title of Predestination
Stoicks fatall necessitie was againe set on foote and
 established; that the .9. Chap. to the Rom. was
 neuer vnderstoode by the auncient Fathers
 of the Church of a free Election preuenting of
 will and merits; That this doctrine thwarteth
 croseth the edification of preachers & teachers
 and were it true, yet is it not to be divulged and
 vttered in publicke, because it may minister vnto
 some cause of despaire; & the hearts of ignorant
 men are by this kind of dispute set on inam-
 ring: because the Catholike faith may be taught
 and defended without it. *Faustus* added vnto
mans endeavour the helpe of grace, that for sooth grace
 & mans endeavour yoked together finish those works
 which remaine, & God by his worde worketh in us
 will that which wee read or heare: but to consent, or
 consent thereto is so absolutely our owne, that if we
 will, the matter is forthwith put in execution: if we
 it, we make the working of God to bee of no force or
 effect with vs.

These and such like were the olde braine sicke
 follo

follicies of the *Pelagians*, which I thinke no man
 so far to seeke in Christian religion, that he con-
 ceiveth not howe this cursed wretch hath set
 them downe worde for worde as it were, & pub-
 lished for newe oracles.

Nevertheless I know his protestatiō wil be, that
 hee hath hitherto neuer sucked at the noisome
 sinke of *Pelagius* heresies, but in heart detesteth
 them. But *Puccius* that newe vpstart *Pelagian* as
 vaine & wauering an *Apostata* as *Huber* himselte
 hath cleered the case; *Puccius*, who lately tramp-
 ling the truth of the Gospell vnder his feete, and
 betaking himselte to the *Iesuites*, hath so openly
 and shamfully set a broach againe and defended
 the *Pelagian* errours, that very shame & consci-
 ence with-helde the *Iesuites* of *Prage* from pub-
 lishing in printe that monstrous booke of his.
 He togither with his *Huber* our *Apostata* main-
 taineth all the former positions, & yet himselte
 would not seeme, no nor endure the name of a
Pelagian. Howbeit in most matters he is more ap-
 parant to be such a one. For that which this our
Apostata oftentimes feighneth he will doe, & yet
 for verie conscience dares no where performe, he
 taketh on him to define predestination on this
 manner. *Predestination is an order, foreseene and pro-*
posed by God vnto himselte, wherein he hath decreed
from all eternitie, what should befall euery particular
person, which he hath created partakers of Christ their
sauiour, & heires of an euerlasting heritage, leauing
euery one free will in this life to fall, or not to fall from

him, as he shall make choise unto himselfe when he is possessed of the vse of reason. For his will was that as many as forsooke not their Creatour should be saved; but they who persisted stedfast in their faith & allegiāce unto him, & manfully resisted the aduersaries should be his approued and chosen, & not onely be saved, but reigne also with Christ in his kingdom, & in life eternall. Againe who for a time started aside & fell from him, should be reformed & purged by temporary punishments: but they who make one viter defect, & obstinately resist the secret working of his spirit, should become reprobates & inflexible. Thus farre Puccinus. He farther maintaineth that as Christ is the Creatour, so is he the Redeemer also of all men, and every particular man: that all are borne in the state of salvation and grace; and by Consequence are blessed, if they procure not their own destruction through infidelity, and vnbeliefe; that Election and Grace are generall, that Faith is a gift of God generall, and common vnto all mē, nay that it is natural; & that al men haue a pronenesse vnto piety; that the difference of good and evil men on earth ariseth from the good or evil vse of the knowledge of God; that Reason in deciding controversies of Religion is soveraigne Emperesse; & that this doctrine wel agreeth with that doctrine of the Apostle Rom. 9. 10. 11. only it is repugnant to S. Austens disputations, and certaine Councels and Schoolemen, who are wholly grouded on the opinion of S. Austen. He beseecheth the Iesuits & amongst them especially Bellarmine, that they clea

be i cleave & sticke not over-much vnto the defini-
at au tions & interpretations of *Austen* & the School-
ued; men; and that they no longer debar and defeate
grace he worlde of this his notable course of interpre-
ould ng and vnderstanding the Scriptures, &c.

, but Now I demand of this our Apostata & his pur-
eter. le Prelate of *Tubinge*, whether they heere desery
from *Puccius* as a *Pelagian* or no? I know wel they will
unish. niwere that this is a dunghil of *Pelagian* draffe &
obstia th. Heare therefore yet a little farther this your
shoul postart gloser *Puccius*. He hath prefixed before the
ccius. 3. chapter of his booke this argument: *I will shew*
Crea- m the *Diuines* of *Wittenberge* *Luthers* successors some
, and opinion with vs; but *Beza* and the rest of *Calvines*
in the mplices persist in their headstrong wilfulnesse, and cora
quent pt diuers textes of Scripture. Afterward he bea-
elstru eth out into your praises, and applaudeth your
at Ele od proceedings in Christian doctrine on this
ift o aner. Whilest I was compiling this tract I happened
y tha be answere of *Th. Beza* *Calvines* successour to the
He vn tes of the Conference held in *Mounpelier* publ shed
vil m *Tubinge*; which Answere was printed at *Geneva* in
of the yeare of our Lord 1588; wherein I saw how despe-
g con ely the Calvinists contende with *Lutheran* *Diuines*
esse; & about other opinions, and expressly in this touching
Arin edestinatiō; I perceived how miserably they mutinize
agnat hin themselves, who stray and wander without the
ounce s and limits of the Church and succession of the Apo.
on the. Howbeit the zeale of truth wherewith I was infla-
lesuit caused me to reioice, wher:as I sawe that the *Di-*
at the es of *Wittenberge* had laid aside a great parte of
cleau

Luthers tyrannous crueltie, and barbarous absurdity in this point. And that THEY CONSENT VVITH VS IN THE SUBSTANCE OF THE THING IT SELFE, although they stagger and erre in the interpretation of the Scriptures, and Sacramentes. This Puccius reporteth of our good neighbour Divines of Wittenberge. Out vpon this dolefull and lamentable consent! out vpon this shamefull joint conspiracy!

Heere they will call heauen and earth to witnesse, that this pertaineth not vnto the, that their desire is to haue their opinions refuted by vs: as not long since that curish Apostata wished for a Champion on whom he might fasten his hold, and purchase to himselfe a name by his glorious conflict. But let him knowe that no man is so mad as to enter combate with a selfe-condemned desperate person. In vaine he provoketh me by name, notwithstanding, in the meane space, know that I haue not beene retchlesse in defence of the truth, and arming my hearers against his doctrine, whilst I haue at home ripped vnto his rude rabble of detestable opinions. And in the Treatise of the *Universallitie of Redemption* that famous personage D. IAMES KIMDONCE the worthy Governour of our Vniversity, whom in honour I heere name, hath employed himselfe, debating the maine question, resolving it very iudiciously in his publike Lectures. Concerning the rest it were impertinent

to chew a dry Colewort, and harpe daily on one string.

Augustine long since, and *Alipius* his companion, as *Hierome* testifieth in his Epistle dated vnto them, hath taken much paines and travel in confuting the heresie of the Pelagians, and hath written thirty whole bookes distinguished by diuerse titles, besides certaine Epistles in which of purpose hee beateh downe this Pelagian outrage. *Prosper* reporteth of aboute three hundred who wrote against that heresie. *Augustine* himselfe witnesseth that it was condemned in fise seuerall Councils in Africke. There is a notable tracte of *Fulgentius* his first booke vnto *Monimus* extant touching the two olde predestination of GOD, the one of the good vnto glorye; the other of the evill vnto punishmente. *Maxentius* also hath certaine shorte Theses directed against these Pelagians: and that golden booke of *Luther* of MANS SLAVISH WIL against that halfe-Pelagian declamation of *Erasmus* is every where common and obvious. Lastly, there are diuerse sound disputations of *BRENTIUS*, *HESHU-IVS*, *SCHNEPFFIVS*, and especially *HEREBRAND* touching this matter. And loeth the curted Apostata looke then that some one of vs should stoppe his blasphemous mouth: let him over-read these, and refute them: or if he be not able so to doe, henceforth let him surcease his profaning Gods truth.

- The truth of Scripture shall stand invincible against this barking dogge, and the very gates of hell it selfe; which teacheth of redemption by
- oh. 3. 36. Christ, Hee that beleeueth in the Son, hath everlasting life; and hee that beleeueth not the Son, shall not see life, but the wrath of God abideth, & it abideth, it abideth)
- Eph. 1. 3. on him. Of Predestinatiō & grace, He hath chosen vs in Christ before the foundations of the world. Whō hee
- Rom 8. 30. hath Predestined, the also be called. Yer the children
- Rom. 9. 11. were borne it was said, The elder shal serue the younger.
12. 13. 18. As it is written, I haue Loved Iacob, and haue hated Esau. Therefore he hath mercy on whom he will, and whom he will he hardeneth. The Election hath ob-
- Rom. 11. 7. tained it, and the rest haue beene hardened. Of faith
2. Thess. 3. 2 al Men haue not Faith. Vnto You it is giue for Christ that not only yea should Beleeue in him, but also suffer
- Phil. 1. 29. for his sake. It is God which workerth in you both the will
- Act. 13. 48. and the deed. And as Many as were Ordeined vnto eternall life Beleeued, Of Perseverance. The foundation of God remaineth Sure, and hath this seale, The
2. Tim. 2. 19 Lord knoweth who are his. I giue vnto my sheepe eternall life (Eternall faith Christ, not for three daies) and they shall Never Perish, neither shal any man plucke the out of mine hand. I haue prayed for thee that thy Faith Fail
- Ioh. 10. 28. Not False Prophets shall shew great signes and wonder
- Luc. 22. 32. so that, if it were possible, they should deceiue the very elect. I giue thee thanks O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them vnto babes. It is so, O Father, because thy good pleasure was such. Let them, who carry themselves as high
- Mat. 24. 24.
- Mat. 11. 25. 26.

as heauen, learne first to adore and bow the knees
of their heartes at these and such like mysteries of
Gods truth, ere they peise them after the light
phantasies of their owne braine.

Here I had purposed to haue declared in brieft
what a variable inconstant *Protemus* they imagine
God to bee: what a newe stampe of Diuinitie
they haue coined: what principles of religion
they infringe, what scriptures they scoffingly shift
and shake of. But I haue not the leasure of per-
forming thus much; yet can I not but breifely
insert one example at least amongst many of the
desperate boldnes of this impudent man,

Whereas Luke saith of the *Antiochians Paulus* Act. 13. 48.
hearers, And they *Beleeued*, As Many as were
Ordeined vnto eternall life, he manifestly setteth
downe who they were, and why they beleeued
the Gospell: to wit, *They* who were predestinate
and ordeined by God in Christ before the foun-
dation of the worlde vnto faith, repentance, &
life eternall. Herein there is a ioynt consent of all
the true professours of Christian religion. *Chry-*
ostome saith, *They beleeued who were before Ordai-*
ned, that is, before Appointed by God.

Homil. 30.
in Act.

But heare what this newe Prophet saith; *They*
beleeued (saith he) *who were ordained vnto eternall*
life, that is, as many as followed and traced the order
prescribed by God, & were to be saved by him: or, as
embraced Gods ordination, obeyed him, swarmed not fro
his ordination, as others, were preserved vnto life
eternall. Who ever sawe a more shamelesse man?

Ordinem se-
qui.

1 Theff.
5. 9.

Let him shew vs in scripture that which he vaunteth of his order: let him proue vnto vs, that *to be ordeined vnto life eternall* is equialēi & al one with that, *to follow* Gods prescribed order. First there-
 1 fore of this forgerie he can pretend no colourable
 2 shew out of scripture. Next the vniuersall consent of all Interpreters both olde & newe con-
 3 vinceth him. Thirdly *Luther* himselte vnmasketh his impudent face in his mother-tounge Transla-
 4 tion. Fourthly the Scripture crieth out vnto vs, & telleth vs, that they which belecue are said to be ordeined vnto life eternall in Christ, not for obseruing Gods order, that is to say, the meanes directing vs vnto life, but for the eternall decree alone of God, I meane the predestination of the Elect vnto saluation: and that they are not now ordeined of themselues, but were from euerlasting preordeined of God: so that this Gods ordination is precedent vnto faith, and the other subordinate meanes of saluation both in respect of time, and in that it is their cause and they are the effects of this cause. For so the Apostle teacheth *Eph. 1.* And *Rom. 8.* *Whome he knewe before those he predestinate*; he meaneth God. And in another place: *God hath not appointed vs vnto wrath but to obtaine saluation* &c. Fifthly they were ordeined vnto life eternall as vnto their end. Now the ordination of man vnto his end issueth from God the creator, not from himselte the creature. Sixtly *Puccinus* himselte saith that this order which man ensueth as prescribed by God is to beleue

the Gospell, and so to be saued: But if so, then
 through this forgerie the sence of this place shall
 be on this manner: As many as were ordeined be-
 lieued, that is forsooth, as many as beleueed, bee-
 lieued. Then which iteration nothing can be de-
 clared more absurde and foolish. To conclude,
 let vs graunte & winke at the glosse, and let him
 shew vs why (according to this opinion) some were
 ordeined, that is, some followed Gods order and
 good motions, other some followed it not. For
 as they did either of themselves, or through the
 assistance of Gods speciall grace: If of themselves;
 then hence forth let him not deny the name of a
 Pelagian: If of God; then remaineth there yet an-
 other question, to wit, why God gaue grace vn-
 to some, and not vnto other some; and escape he
 cannot, but that he must either tye grace vnto
 mans will, as did *Pelagius*; or confesse Gods speci-
 all ordination, which is the truth wee labour for.

AN





AN ORATION
OF D. ZACHARY VRSINE
exhorting to the study of Christianity : pro-
nounced by him in the ELIZABETH Schoole
when he began his Lectures vpon PHILIP
MELANCTHON *his groundes*
of Divinitie intituled
Examen Theologicum.



Ince by advise of your re-
gents and overseers in stu-
dy, I haue beene wishe
to deliuer vnto you some
short summe of Christiani-
nity, I must acknowledge
my weakenesse farre vna-
ble to support a burden of
such waight. For this is
doctrine ever past vnderstanding not only of the
most wise and sharpe-sighted of this worlde (vnder-
lesse instructed by the voice of the Church and
power of the holy Spirit) but for a great part vn-
knownen even to the Angels themselves, vntill
pleased the sonne of God to reveale it out of the
deepe wisdom of his eternal father, which if a

th

he wits and tongues of men and angels shoulde
raine themselves to vnfold and grace with curi-
sity of stile and depth of invention, they could
ever be able to speake any thing correspondent
to the dignity and deserte of so diuine a subiect.
Being therefore to my selfe guilty of mine owne
defects, I had rather leaue this labour to some o-
ther, who might more worthily attempt, & more
happily perforce it then my selfe: but conside-
ring againe the place and person I sustaine, I haue
thought it my duty to do you al service in furthe-
ring your salvation, & to shew obedience to God,
in uoluntarie me to these religious labours, and promi-
sing (which is the chiefe thing) his gracious assi-
stance, which who so enioieth neede not despaire
of any thing, for it pleaseth God to shew his migh-
ty power in weake and abiect instruments, accor-
ding to that of the Psalmist, *Out of the mouth of
babes & sucklings hast thou ordeined strength, because
of thine enemies, that thou mightest still the enemy and
be avenger.* Psal. 8. 3. The worde which he vseth
signifieth a childe which beginneth to speake &
vnderstand. But it is a thing vsual to attribute the
name of *children*, not vnto those only which are so
of years, but vnto those also which are such in vn-
derstanding or doing ought besides. They also
which are infants in years, are sufficient witnesses
of Gods goodnesse and providence. The mani-
fest tokens of Gods presence in miraculous propa-
gation, preservation, & sustaining of mankind do
sufficiently resell and refute Diuels and Athiests of
all

all sortes, both such as deny at all that there is a
 God, and such as doe not acknowledge him
 to be such a God as he professeth himselfe to be.
 But Christ in 21. of *Mat.* 16. v. draweth this place
 to a confession, in which sence it agreeth to vs
 as many as thincke or speake ought of God.
 For we are infantes in vnderstanding & vtter
 ance of all heauenly things. Wee learne in this
 life some smale rudiments of them, as truly and
 religiously saith the Emperour *Gratian* in his con
 fession to *Ambrose*: *Wee speake of God so much, not
 as we ought, but as we can.* Yea even the Prophe
 and Apostles confesse as much of them selues.
 As 1 *Cor.* 13. 9. *Wee know imperfectly & we prophesie
 imperfectly, But when that which is perfect shall come,
 then that which is vnperfect shall be abolished.* And
 the 12 ver. *Now we see through a glasse darkely, But
 then shall wee see face to face.*

But though both those rudiments which we
 learne be feawe, & the word of preaching be
 plained to our capacitie, wherein God himselfe
 speaketh to vs as vnto infants, & suffereth vs
 to speake like infantes of himselfe, yet will God
 exact of vs in this life skill in this doctrine of him
 selfe, that otherwise he giueth vs no hope of
 other life, & these rudiments (how simple
 euer) do so farre exceede all humaine wisdom
 that betwixt the one and the other is no comp
 rison. For these principles or groundes are a wi
 dome vnkowne to reason, necessary & sufficient
 to everlasting saluation. Let vs therefore not o

acknowledge our infancie, but also shew our
 ues willing to be reckned in the number of
 cklings & infants. For as the childe groweth not
 at is not sustained with the mothers milke or o-
 er conuenient nourishment: so neither must we
 use the milke of Gods worde, whereby we are
 rished and sustained vnto eternall life, least
 e be put besides all hope of our perfection. This
 that spirituall infancie, pleasing God as Christ Mar. 21.
 tnesseth when he rebuketh the Pharises which
 ere offended at the children singing in the tēple
ofanna to the sonne of David. These are those in-
 ntes, in whose wordes it pleaseth him to bee
 powerfull, by whose mouth, as the psalme ad-
 eth, *he perfecteth his strength*, or (as they translate
 who consider the originall) *he stablisheth his*
kingdome. But he speaketh of that strength or king-
 ome which is seene in this life: which is for the
 on of God to appoint & vphould his ministrie,
 o gather his dispersed church, to quicken the
 uthfull beleeuers by the preaching of the Gos-
 ell, to sanctifie them by the holy spirite vnto
 eternall life, to protect his church in this life a-
 gainst the kingdome of Satan, after this life to
 ise vp the faithfull vnto life eternall, that in the
 is Deitie may raigne openly, not by ministrie.
 What the foundation of this kingdome is Saint
 aule teacheth, 1. Cor. 3. 11. saying, *Other foundati-*
can no man lay then that which is laid, which is Iesus
Christ. The foundation is Christ, first in his per-
 on, for that he beareth, keepeth and comprehen-

The king-
 dome of
 Christ

doth

deth all the members and parts of this kingdom vnited and ingrafted in him, as doth the foundation al other partes of the building, or as doth the vine all the branches: then in the doctrine of himselfe, that is of his person and office. For as good lawes are the strength and sinewes of kingdomes politique; so this kingdom is composed, confirmed and ordered by this doctrine deliuered of Christ. And as the house cannot stande without the foundation, so except we know who Christ is and what he hath perfourmed for our sakes, all religion besides is but vaine, forged, none at all.

This foundation is laid by the mouth of sucklings and babes which belecue, and being stirred vp by the holy Ghost doe learne & embrace the doctrine which they heare, & so grow into Christ in whom they be ingrafted.

In this weighty worke God vouchsafeth to vnder our infancy for an instrument, to the advancement of his glory (whilest the weightines of the worke and weakenesse of the instrumentes doe plainly shew, that all this is done not by our strength, but by the power and might of the almighty God: and also to abate the pride of his enemies, whilest their might and power is surpassed by our weakenesse, and our shew of wisedome doth in the end shew that nothing is more foolish then their wisedome, as it is said; *your strength shall be in silence and hope*. For the son of God destroyeth the workes of the Devill, deliuering those that beleue from his tyranny, pardoning and putting away their sinnes.

beginning in them righteousness & life eternal,
 tending his church, accusing & discovering the
 malice of his enemies, repressing & punishing the
 same now, and in the finall delivery of his church
 from all evils. And all this (mauger the gates of
 hell) he doth partly bring to passe and partly re-
 lieve by the vnworthy & simple mouthes of mē,
 as it is said 2. Cor. 10. v. 4 *The weapons of our warfare*
are not carnal, but mighty through God to cast downe
strong holds, casting downe the imaginations, and everie high
thing that is exalted against the knowledge of God, and
bringing into captivity every thought to the obedience
of Christ, And having ready the vengeance against all
disobedience, when your obedience is fulfilled.

As therefore the basenesse of a vessell doth
 preiudice the preciousnesse of the merchan-
 dize therein contained: so neither must you dis-
 countenance the meanesse and infancy of him that deli-
 vereth this doctrine vnto you, as derogatinge
 from the weight of those reasons, which
 will be alleadged to perswade you to the serious
 studie of Christian religion. But purposing forth-
 with to recite some of them, I find my selfe so
 engaged in the depth therof, that I can hardely
 determine wheret to beginne. Yet because I must
 necessitie handle some of them, let that be the
 which should be the rule of all our actions &
 desires, namely the will of GOD reuealed in
 his word. For we now conferre together which
 fellow-citizens of the church. Knowing for
 aine that the bookes of the Prophets and
 Apostles

Catech-
 sing is ne-
 cessary.

For Gods
 comman-
 dements.

Apostles are sure interpreters of Gods will and
 purpose. In them are preceptes euerie where
 liuered and repeated, commaunding without
 exception to search & know the doctrine there
 in contained. This is that precept of the sabaoth
 deliuered in the ten commaundements, this
 that whereof our sauiour saide in the 10 of Lu
 42. v. that *one thing was necessarie*. This is that wi
 dome whole knowledg he saith is eternall life
 this *Dauid* commēdeth, as in many other places
 so in the first psalme, where he layeth downe
 it were a breife therof. But this our heauenly fa
 ther, mercifull to mankinde, & carefull for our
 saluation thought not sufficient; he added ther
 fore a peculiar charge of proposing a sūme of the
 doctrine vnto all, especially the younger sorte,
 this is that which wee terme *Catechizinge*.
Deuter. 4. 9. Thou shalt (saith he) *teach thy sonne*
And Deuter. 6. & 11. Lay vp these wordes in your
heartes & in your mindes, and hange them for a signe
in your handes, & place your eies thereon. Teach
children to meditate in them, when thou sittest in thine
house, & walkest in the waie, & when thou liest downe
& when thou rizest vp. Thou shalt wright them vpon
the postes and doores of thine house, that thy daies &
thy childrens daies may be multiplied in the land. He
 we see parents & those which are in steed of pa
 rents are commaunded to teach, & provide that
 there be teaching; the yonger sort to learne; bo
 th sorts daily to inculcate, repeate, & meditate
 this doctrine. Now whereas he will that this do

ine should be deliuered to our children, & al-
waies placed before our eyes, it is plaine that he
requireth breuitie and perspicuitie, that is a *cate-*
chisme or shorte summe of Christianitie, with an
exposition neyther tedious nor difficult. So
Paule 2. Tim. 1. v 13, *Keepe the trempaterne of whol-*
some words, which thou hast heard of me: in faith and
loue, which is in Christ Iesus. Heere together with
the definition of our *Catechisme*, we haue the ex-
ercise and practize therof commaunded.

This *trepaterne* wherof the Apostle speaketh
doth signifie trew sentences of each parte of this
doctrine, breifly and orderly comprized, & as it
were presented to our view: with a forme of teach-
ing and speaking that is proper, plaine, and sura-
mounting the wrightings of the Prophets & Apo-
stles. Wherupon he nameth them *whol some words*
deliuered by him selfe in faith, or concerninge *faith and*
loue which is in Christ, that is in the acknowledging of
Christ: as euerie where hereduceth all pietie &
religion to faith and charitie. The *Catechisme* ther-
fore is a *summe of the doctrine of faith and loue in Christ*,
deliuered by the Prophets and apostles. Or *A summe of*
Christianitie, breifely, orderly, and plainly comprized.
For we must not deuise a doctrine of our owne,
but of necessitie referre our selues (as it is said E-
ph. 8. v. 20.) *to the lawe, and to the testimonie.* But
hereunto also must be added an exposition, to
unfolde truely the partes and method, and to
interpret plainly the wordes and phrase.

This reason alone might be sufficient to stirre

True pat-
terne of
wholesome
wordes.

What a ca-
techisme is.

3. Our sal-
vation.
God con-
verteth &
saveth such
as are of
age & vn-
derstanding
by know-
ledge of
this doc-
trine as the
chiefe in-
strument
of his word

vp me not prophāely minded, to the study of the
heavenly doctrine. For to such the wil and com-
mandement of GOD is sufficient though there
were no other reason besides. But since it hath
pleased our merciful God to yeeld vnto our weak-
nes some reasons why he hath giuen vs this com-
mandement, it behoueth vs to consider of them
with all reuerence. Now God reacheth vs that we
must therefore learne this doctrine, because by
knowledge thereof, & no other meanes, he pur-
poseth to convert & saue all those, who through
age are able to vnderstand, and amongst the such
as shal be heires of eternall life. It is a confident &
strange saying of Saint *Paule* Rom. 1. 16. *The go-
pell is the power of God vnto salvation to every one that
beleeveth.* And 1. Cor. 1. 18. *For the preaching of the
crosse is to them that perish foolishnesse: but to us which
are saved it is the power of God.* And in the same
chapter the 21. v. *It pleased God by the foolishnesse
of preaching to saue them that beleewe.*

Of the effi-
cacy and
power of
the holie
spirit by
the mini-
stry; a-
gainst the
Swencke-
feldians.

But this opinion as it is delivered & confirmed
by many & weighty testimonies of the holy Spi-
rit: so it is very forcibly impugned by the Devil.
For the Father of lyes seeing that this paradox
the foolish preaching of the crosse did not a little
possesse the mindes of men, tooke occasion to in-
cite brain sicke heads to say that this our teaching
was in no wise a meane to convert soules, but that
God without meanes did impart and communica-
te himselfe to vs, and that we did but make an
idoll of our own words, and here they power of
wonder

wonderful words, seeming in shew very glorious.
 But harken (I pray you) and consider vpon what
 grounds they stand. God (say they) needeth not
 at all this voice of ours, either ministry, reading, or
 meditation, to convert men: therefore he vseth
 no such meane, neither is the learning thereof ne-
 cessary to saluatiō. Now therefore (I speake to you
 which are children) is there any amongst you of
 so shallow and childish conceite which will not
 skorne him that shal reason in this sort? God by
 his omnipotency can easily bring to passe, that a
 man without bookes, or teachers, or study may
 become learned (as the Apostles & others in the
 primitiue church did speake with tongues which
 they neuer learned) he can make the earth fruit-
 full without labour of the husband-man, hee can
 susteine mans nature without meate, as hee did
Moses and *Christ* forty daies: and therefore it is a
 labour vnnecessary, (not a meane to compasse
 what we wish and expect) either for schollers to
 busie themselves about bookes and study, and to
 go to their instructors & schooles, or for husband
 men to manure their ground, or for any of vs to
 spend our life in sustenting our life. Doe you see
 vpon what rockes of blindness and distraction
 the Diuell doth driue these vnhappy men, who
 hauing neuer learned the grounds of godlines or
 good artes, nor loving the labour & toile of lear-
 ning, would notwithstanding seeme what they are
 not, desiring to extol themselves against the know-
 ledge of God, not doubting to subiect the eternal

wisdom to their vile censures: for they shew themselves as wel witles, as shameles, in alleaging examples either of such as by miracle were couered, as *Paule*, or endued with giftes extraordinarie, as the Apostles in the Pētecost: or of many hearing the Gospell & not beleeuing, or lastly in citing such places of scripture as preach vnto vs the power and office of the holy Ghost. We know (God be thanked) & confesse, that God can without helpe eyther of teachers or learners conuerter whom he will, and that the end and vse of miracles is this, to shew that the order of nature (wherin he is powerfull) was by him before created, and is still by him most freely preserved. We know further, that the conuertinge of soules is the giste of God aboue, so that looke how much greater and more miraculouse a worke it is to restore man being lost vnto salvation, then to create him of nothing, so much more impudency & madnesse is it rather to attribute our redemption then our creation to the force & efficacie of mans wordes. This also we know, that it pleased God by foolish preaching to saue those that beleue why it hath so pleased him, although he need not make vs accoumpt, yet is he content to yeeld vs some reasons ever of this his purpose, though he propose not the like reasons to the godly and vngodly. To the vngodly he yeeldeth this reason, because his iustice in cōdemning their malice, which resist the word reueald, should be more manifest in sight of the whole church, their consciences

Causes
why the ministry was
ordained.

STVDY OF CHRISTIANITY.

So bearing witness. But we may also consider other causes, which make for our instruction and comforte. Whereas the voice of the ministrie and all our concept of God is veiled with darkenesse, wherein we now behould God, and know his pleasure, hence he admonisheth vs of the greatnesse of our fal, whereby it is come to passe that now we enjoy not the presence of God, dealing with vs as it were a far of & by interpreters, stirring vs vp to aspire vnto that heavenly schoole, wherein God will be seene of vs face to face, and shal be al in al. Besides God in this life will haue the searching, meditation, and confession of this doctrine touching himselfe and his will, not to bee concealed in the mindes of men, but to bee openly sounded and celebrated, and therefore on his authority he hath bound vs to a necessity of knowing it, promising thereby to restore vs to salvation. Furthermore, being willing to haue vs fellow-labourers in the most excellent of his diuine workes, wherein could he better shew his loue to vs miserable creatures, except in giving his only begotten sonne a ransom for our sinnes? wee therefore affirme, the reading, hearing, and knowing of this doctrine, to be a necessary instrument of our salvation; not in respect of G O D, but in regarde of our selues; not because G O D coulde not otherwise haue converted vs (as the builder cannot builde an house without his tooles) but because he would not otherwise doe it. True faith is indeede the gift and worke of none but G O D

onely, yet so that it is wrought in vs by the holy Ghost through the hearing of Gods word. *Paula* planteth, *Apollos* watereth, but God giueth encrease. And when *Paule* teacheth the gospel preached by him the power of God vnto saluation to as many as beleue; & *Ephes. 4. v. 11.* He gaue some to bee *Apostles* and *Prophets*, and some *Evangelists* & some *pastors* and *teachers*, for the gathering together of the *sauantes*, for the worke of the *ministrie*, for the edification of the *bodye of Christ*; can any more gloriouse worde be spoken concerning the office of teaching? let not vs therefore presume to be wiser than God, let not vs forsake thinges ordinarie to follow thinges extraordinarie, neyther let vs so much esteeme the pride and reprobate contumacie of such as contemne the voice of the Gospell, that we lesse regard and reuerence the force and fruit of Gods ordinance in his instrumets of mercie; as neither the sloth and peruerse peeuishnes of some schollars, being barres to profit and all good proceedings, can perswade others, that instruction and study are thinges vnnecessary to the attaining and encrease of learning and vertue: but let vs rather with al submission and thankfulness embrace this sweetest comorte, whereby we are assured that our labours please God, and are not vndertake by vs in vaine: according to those sayings *Eccles. 11. 1.* *Cast thy bread vpon the waters, for after long time thou shalt finde it againe.* *1. Cor. 15. 58.* *Your labour is not in vaine in the Lorde.* *Mat. 18. 20.* *Where soeuer two or three are gathered together in my name,*

ame, I am in the midst of the. Were not these pro-
 mises wel knowne vnto vs, and certaine in them-
 selues, in this so great fury of Satan and misery of
 mankinde, our best teachers and most careful fur-
 therers of the publique salvation were in conditiō
 most vnhappy, & could not maintaine this place
 without great difficulty. I truly for mine own part
 knowing my selfe to be of no reckoning, feeble my
 selfe so surprised with sorrowe, that for grieve I
 should nether be able to abide this place, nor giue
 passage to my speech, did not I certaine know,
 that eue in this cōpany there ar some, whose harts
 receiue and approue true & wholsome doctrine,
 & are by the holy Spirite inflamed with desire of
 acknowledging and worshipping God aright, &
 are living temples of God, such as shall hereafter
 glorifie him with the Angels in heauen. Neither
 do I so speake this as if I did expect that all men
 should haue like knowledge of this doctrine, and
 equal giftes of the holy Ghost without difference
 for Saint Paule willeth vs in the 12. to the Ro-
 maines to bee wise according to that measure of
 faith which God hath given to every man) but it
 is necessary that al which look to be saved should
 hold the same foundatiō, that is, they must know
 and beleue what Christ is, and what he hath per-
 formed for every of vs, as it is said by Iohn the 17.
 3. v. This is life everlasting, to know that thou
 art the only true god, & who thou hast sent Iesus Christ.
 Ioh. 3. 36 He that beleueeth in the sonne hath eternall
 life. By these and other such like sentences we vnder-

AN EXHORTATION TO THE

derstande, that it is a true saying, which *Dionysius*
(falsly signamed *Areopagita*, but indeed supposed
to be of *Corinth*) doth attribute to the Apostle *S*
Bartolme, *The gospel is short and long*. The shortness
thereof is manifest, excelling therein the lawe of
Moses, and this ought and may be rooted in eve-
ry of our harts and minds, which is the reason why
a brieft of the gospel is so often delivered & re-
peated by the Prophets and Apostles. But the
wisdom of the gospel will far more hardly be
founded and searched through all eternity then
that of the law. But knowing for certainty that we
must in this mortality begin our eternal life (for we
shall be cloathed vpon our cloathing if we be not
found naked) the nature of true conversion is, ne-
ver to suffer those which are conuerred vnto
God to rest in their race, but kindleth in them
perpetuall desire of proceeding. Therefore
that commaundement giuen in the 2 of *Peter* 3
18. *Increase in grace & knowledg of our Lord & saviour*
our Iesus Christ. & *Ephes*. 2. 19. *Now therefore ye*
are no more strangers, but Citizens with the saints,
of the household of God. And as built vpon the founda-
tion of the Apostles & Prophets, *Iesus Christ himself*
being the chiefe corner stone; in whom all the building
coupled together groweth vnto an holy temple in the
Lord. And *Marc*. 9. 24. He prayeth, *Lord I be-*
leeue, but helpe thou mine vnbeleefe. And *Luc*. 17
his disciples pray, *Lord increase our faith*. The
godly are saide and commaunded to goe for-
warde, & do also pray themselves that they may

ne forward. They are not therefore of that sort
 men which have no desire to go forward. Yet
 shall not such be discouraged, who finding in
 themselves lesse light & vigor, do with true griefe
 of hart acknowledge and bewaile their weaknes
 and corruption. For thus saith the eternall father
 of his son *Esay. 42. 3. A bruized reede shall he not*
break. & the smoking flax shall he not quench. And
 the son of his father *Mt 18. 14. It is not my fathers wil*
that any one of these litle ones should perish. & him selfe
 of himself, *Ioh. 6. 37. Al that the father giveth me shall*
come to me, and him that cometh to me I cast not away.
 Wherefore ever is vntaigne godlines, that cometh
 from God, and is by him furthered, and therevnto
 are linked by the indissoluble bande of Gods
 truth all the blessings of the gospell which are e-
 ternal and without repentance. For did not the
 certainty of our faith and salvation depend vpon
 the free mercy of God alone, whereby he recea-
 veth into favour all such as beleue, and not vpon
 degrees of our renewing & amēdment, our comfort
 (God knows) were built but on a weake founda-
 tion. Hence may be gathered three trials of a Chris-
 tian man, first the embracing of this foundation,
 secondly a desire of going forward (which two in-
 clude every of vs vnder the vniversall promise of
 eternal salvatiō) thirdly this comfort, that for dif-
 ference or inequality of giftes & degrees we shall
 not be cast of and suffered to perish, which com-
 fort must be opposed to the griefe conceived vpon
 our owne vnworthinesse. These three which
 can

Three tri-
 als of a
 Christian
 man.

can neuer be separated hath Saint *Paule* comprised in 1. Corinth. 3. ca. 11. v. saying, *Other foundation can no man lay then that which is laid, that is Iesus Christ. And if any man build on this foundation gold, silver, precious stones, timber, hay or stubble, Every mans worke shall be made manifest; but he shall be safe himselfe nevertheless yet as it were by the fire.* By this therefore, which hath hitherto beene spokē, it is manifest, that Gods commaundement, and each mans particular salvation exhorteth and bindeth al men and amongst them the younger sort (which are a great part and seminary of the church) to learn as long as their yeares will permit, this foundation of Christian doctrine: which most grauely and severely admonisheth all such of this parte of their duty, who take vpon them the charge of instructing youth.

The preservation and propagation of pure & sincere religion to posterity. For both teachers & learners are all debtors of diligent & serious care of preserving pietie & religion; debtors, not vnto our selues only, but to as many as are oures and belong any way vnto vs, yea and to all succeeding posteritie. For wee see by daily experience how easily in small processe of time manifold defacings & corruptions and at length finall & vtter abolishment overtaketh that religion and doctrine, the summe whereof is not breifely and perspicuously set downe, knowne in publique, daily repeated, & beaten as it were into mens vnderstandings. Neither are we ignorant of the common prouerbe how the cask or barrell retaineth still the iauour and

smell

which it first receiued be it good, or ill. Whereas
 for the most parte the euill we learne taketh
 a deepe roote in vs, and cleaueth so fast vnto
 and youth not being daily instructed and trai-
 ned vp vnto pietie threatneth a barbarous con-
 tempte of God, and profaning of religion to en-
 sue in time to come; againe whereas scarcely by
 the greatest endeouour, and continuall care of go-
 vernours we are wonne to any good, no man of
 discretion and iudgement but will grant that it is
 wisdom & our duty to accept betimes so weigh-
 and difficult a matter.

The institution therefore of Catechisme is not
 only necessary for preserving pure & sincere do-
 ctine with vs & our posterity after vs, but in regard
 to youth to who (as hath already bin proved) it is
 to be imparted, because it is framed fit for their ca-
 pacity. For if it be wel said of other arts wherein this
 is to be informed, *In al thy preceptis vse such bre-
 uity, that intelligēt wits may sone cōceiue, & faithfullie
 reuerne them in memory*: how much more is thort-
 ness and plainenesse to be affected and practised
 with this heavenly wisdom so strange vnto mans
 understanding? especially whereas the testimonies
 of holy Scripture ratifie and confirme our experi-
 ence herein, saying; *Everyone that vseth milke is in-
 experie in the worde of righteousness: hee is a babe. But
 strong meate belongeth to them that are of age.* There-
 fore both the Apostle *Paul* thus intimateth and
 signifieth vnto vs his manner of teaching, *I gaue you
 milke to drinke, and not meate, for yee were not yet able*

4 The ca-
 pacity of
 youth, and
 ruder sort.

Heb. 5. 13.
 14.

1. Cor. 3. 2.
 3.

The continuall
custome of
the church.

to beare it, neither yet now are yee able. For yee are carnall; and since the first preaching of the gospel in the church some notable argument or substance of doctrine short and pithy, plaine and easie ha bene extant and derived vnto posterity. In as much as certaine compendious summes delivered by Gods owne mouth seeme to bee of equall growth, and continuance with mankinde both vnder the law, as; *If thou continue righteous, thou shalt be accepted*: and also of the Gospell as, *The seed of the woman shall breake the head of the serpent*. So long after the promise and the covenant was repeated vnto *Abraham*. Finally in processe of time certaine brieve Articles were published abroad in the Apostles writings, the forme and manner of confession of Christ and Christian Religion being proportionably applyed to that which GOD had revealed in every age. For whether that this our custome of teaching, which we call Catechisme, was practised both in the Primitive Church, and in the Apostles dayes, Paul witnesseth *Romaines 2. verse 18.* where he telleth the Iewes, *instructed in the lawe from the childehoode* and *Galat. 6. 6.* where he saith, *Let him that is taught in the word make him that teacheth him, partaker of all his goods.* Like also in his 1. Chapter, verse 4. *That thou mightest acknowledge the certaintie of those things whereof thou hast bene instructed.* For as much then as these testimonies are such as deserue to be preferred before all others, whereas the Authors of them immediately

diato

I have fully followed the Apostles times, I therefore
 goe in no one example, supposing it to be ge-
 nerally knowne out of the common histories. I ra-
 ther adde this, that in the primitive Church being
 in her infancy, did with so great constancy ob-
 serve and retaine this custome & forme of insti-
 tution established, as we see, not by the counsel &
 advice of man, but the deepe wisdom and pro-
 vidence of God; how much more ought we in this
 degenerating age of the world, in which the church is
 ready to give up the ghost, & the light thereof be-
 come extinguished, loathsome darkenes more and
 more ready to overshadow the whole world; how
 much more ought we, I say, adde vnto the small
 measure of our diligence in maintaining & advan-
 cing the doctrine of the church rather than detract
 the smallest portion thereof. For this is that age
 in which it is spoken *Mat. 24. v. 23. Then if any shall*
say unto you; Lo here is Christ, or there, beleeue it not.
For there shall arise false Christs, and false Prophets, and
shall shew great signes and wonders, so that, if it were pos-
sible, they should deceive the very elect. And Paule at
 the same discourse, *1. Tim. 4 & 2. Tim. 3.* & Peter also
 in *2. Ep. 23. c.* of the iniquity & danger of these
 troublesome times by the illusions of the Diuel
 wrought by the hands of those false prophets his
 opposites & proctors. Now these predictions of the
 series which are to befall these later daies are
 written & revealed vnto vs not only for our comfort
 & confirmation in the truth & faith of Christ
 but to be a spur vnto vs that we continue watchful,

6. The he-
 resies and
 dangers of
 the last
 times.

Mat. 24. 23.

Mat. 24. 4.

and careful to provide such weapon & furniture
 as is requisite to the beating downe and razing
 the ground the bulwarkes of all errours. For this
 beginneth Christ this dolefull prophecy, *Take heed that no man deceive you.* Let vs therefore thinke
 it necessary not only for them to whom is, or he
 after may be committed the charge of preaching
 & teaching in the Church, but for every particu-
 lar man also which desireth to be saued, to haue
 true conceite and opinion of every point of Chri-
 stian Religion grounded and deepe rooted in his
 heart; to be fenced and fortified as strongly, as by
 all meanes he may, against sectes and heresies:
 that they who haue received commission of go-
 verning and teaching in the Church ought with
 great paine and travell either themselves teach
 instruct, or take care that they who are comman-
 ded to their cure and charge be taught and instructed
 in all these; vnlesse they had rather as vnfaith-
 full and carelesse stewards and dispensers of the
 word geue an account of the destruction of the
 flocke. Wherin the entire good affection of your
 parentes is worthy high commendation, in that
 they haue taken especiall order for your daily in-
 struction in the principles of religion not at home
 only in their private houses, and Churches, but
 broad also in publike and free schooles. For they
 well perceiue what ignorance then ensued, and
 how wide a gate was then set open vnto the De-
 uill to intrappe all men in these groundes of de-
 ceit, when first the custome of the primitive
 church

church in reaching, & requiring againe the points
 of Catechisme at the handes of the *Catechumens*
 began to be slacke, and in the end finally de-
 cayed, and in place therof the vaine and childish
 spectacle of *Popish confirmation* succeeded: They
 well foresee, that as great mischaunces, or greater
 then these are like to betide vs, vnlesse God in
 mercy looke on vs, and in time visite vs. Then
 which danger as nothing can fal out more dread-
 full and lamentable to the godly; so the godly
 and religious can inuent no greater ioy and com-
 fort vnto themselves, then to be able assuredly to
 promise vnto themselves, that their children &
 childrens children shall long time after their de-
 cease enioy that blessed light of the truth which
 shineth among vs. Wherefore if we be not vnderly
 bereft of all humane affections, and waxe not
 cruell against those who loue vs rather then them-
 selues; let vs endeavour by all meanes not to fru-
 strate through our retchlesnes this their good
 hope conceiued, and annihilate their earnest har-
 dy desires: but let vs together with them present
 our selues thankfull vnto God, who purposing
 to gather vnto himselfe out of this scōbe of the
 world an everlasting church, by causing the Sun
 of this Gospel to retire backe and shine in our
 heartes, hath so chased awaie the cloudes and
 darkenes of the kingdome of Antichrist, that no
 man, vnlesse wilfully shutting his eyes and stopping
 his eares he resist Gods truth disclosed vnto him,
 cannot but perceiue, and cleerly see the diuell

7 The re-
 ward of
 the embra-
 cing of the
 Gospel,
 and the
 punish-
 ment of
 the con-
 tempt
 thereof

vnmasked of those visardes of deceit & error
wherin he vaunted himselfe, & blinded the world.
Which if we shall performe, Christ the sonne
God shal cōtinue vnto vs al his benefits in forme
times, and heape daily new blessings on vs ac-
cording to his promise; *To him which Hath*; hat
to him which hath a desire of proceeding, *it* *be*
giuen: But if we doe otherwise, the paines which
are threatned in the cōtrary doome shal overtake
vs, *From him which hath not shalbee taken away even*
that he hath. The Scriptures themselves and the
histories of all times cry and thunder out in our
eares Gods ieaiousie in not being able to endure
the contempt of his Gospell revealed. *Esay* com-
plaineth, *They haue cast of the law of the Lord of hostes*
and contēned the word of the Holy One of Israel. There-
fore is the wrath of the Lord kindled against his people
and he hath stretched out his hand vpon them, and hath
smitten them. And *Amos* threatneth: *Beholde the*
daies come, saith the Lord God, that I will send a famine
in the land, not a famine of bread nor a thirst for water
but of hearing the word of the Lord. And they shal wa-
nder from sea to sea, and from the North even vnto the
East shall they runne to and fro to seeke the worde of the
Lord, and shall not finde it. Behold we see the Israe-
litish nation, which God had enriched with so ho-
norable titles and priuiledges, and made famous
and glorious over all the kingdomes of the earth
for the many strange eventes, and wonderful mi-
racles shewed amongst them; behould wee see
this Israelitish nation now grown bale & cōtempt

Es. 5. 24.
26.

Amos. 8.
11. 12.

ible troden vnder foot of the very outcasts of the
 earth, and in the very mid-day and noone-light
 of their prophecies so bestially and blockishly
 blind that the consideratiō of this their example
 is able to moue and stir vp evil men, I say not vn-
 to laughter or indignation, but rather to strike in-
 to their harts a dreadfull horror of the like iudge-
 ment. Nowe that the contempt and neglect of
 sound doctrine touching God and our salvation
 is the cause of so great mischiefes & miseries wee
 haue for testimony the voice of the prophets and
 of Christ himselfe, *Ioh. 3. 43. I am come in my Fa-*
thers name, and yee receiue me not, if another shall come
in his owne name, him will yee receiue. I omit the re-
 fearfull of other examples; that one of the late
 most flourishing and happy kingdome of Eng-
 land I will touch in a word, not only because the
 example is exceedinge lamentable, but be-
 cause also there is none so very a childe in all
 this Auditory in vvhose time it chaunced not.
 For of late yeares that kingdome and Coun-
 trey of Englande beeing endowed and beauti-
 ed with the profession of the Gospel in the hap-
 py Reigne of King *Edward* the VI. the Chur-
 ches and schooles of learning being nobly foun-
 ded, honorably enriched, & religiously ordered;
 the king himselfe, though but 16. yeares of age,
 yet so farre aboue the hope of his yeares indued
 with such singular piety, admirable learning, and
 Princely vertues that in all that glorious king-
 dome nothinge might seeme more glorious then
 F the

Ioh. 5. 43.

The perfec-
 tion in
 England in
 Q. Maries
 daies.

the king and governour himselfe, that kingdome
of late yeares was inferiour in perfect happinesse
to no nation of the earth. But lo on the suddaine
through the vntimely decease of that most noble
Edward a Prince of so great hope, the Popish ty-
rannicall dominion reentered this kingdome, and
tooke full possession thereof, wasting and spoiling
with imprisonments, banishments, fire and sword
the most famous churches of that Realme, taking
some of the best renowned for learning and inte-
grity of life without all respect either of age, sexe
or dignity: and torturing them with fiery flames
and other punishments of like barbarous cruelty
and scattering and dispersing others towards all
partes and corners of the earth; It is now the fift
yeere since this scourge & these calamities haue
leime heavy on this land and oppressed the same.
I rather acknowledge and bewaile our lowne of-
fences, then take on me to censure the defaultes
of others. Howbeit the report of English exiles
yet rise in mine eares, wherein they much com-
plained of and bewailed the ingratitude, security
& loathing of the Gospell, which had overrun
their whole countrie. And do we then seeme to
regard our good estate we enioy more then they
I would we did. When *Pilate* had mingled the
bloud of the Galileans which he slewe with the
sacrifices, *Vnto yee repent*, saith Christ, *yee shall*
perish. The tumultes and downe falles of Empires
and kingdomes wherwith the church is shaken
are open conuersant before our eyes, and threat

Luc. 13. 3.

STVDY OF CHRISTIANITY.

83

and menace vs some bitter scourge. The Tur-
 ks cutthrotes gaze on vs ready to deuour vs
 by maine force to take Christ from among
 and by intrusion to seate their profane *Mahomet*
 in steede of Christ in our chutches; of whome
 reporte goeth that they daily withdrawing Chri-
 stian youth vnto their blasphemous filthy *Paga-*
nisme, and sheading and sucking the bloud of our
 ioyes and kinssfolke, threaten and attempt farther
 ruptions and intrusions on our borders. That ex-
 ceptible sincke the Courte of Rome curseth and
 anneth vs, crying out Away with vs that wee
 may berooted out from of the earth; heresies
 daily bud and blossome both within and with-
 out the Church, and the errorres and corruptions
 which truth crept into the Church are beyond all
 number. And verily nowe is that time when vn-
 der the Lord reserue a seede vnto vs nought re-
 maineth but that we should become as Sodom
 and Gomorrah. O then let vs not be so iron har-
 ded, let vs not be so bitter enemies of our owne
 soules, that we regard not these Gods merciful vi-
 sitions, and threatnings of more sharper iudge-
 ments to ensue. O let vs seeke the Lord while he
 may be found; let every one take care of his owne
 salvation, and beare in minde whatsoeuer thinges
 concerne the same, so that if the frame of nature
 should on a suddaine be dissolved we may be rea-
 dy cheerefully to meet the Lord in the aire at his
 coming in glory.

These things which I haue hitherto spoken co-

8 Church-
doctrine
especially
ought to be
known vn-
to scholars.

cerne all in generall, but more particularly
that professe the studies of learning. For it is the
common consent of all that ever either founded
or governed schooles, or euer were conuerlant
them, or would that others should frequent them
that they who are here brought vp shoulde be
come not only more learned but better maner
also then other men. Which trueth being so evi-
dent, they describe a schoole to be *A company ap-
pointed by GOD, of such as teach and learne sci-
ces meete & necessarie for mankind both teaching God
and other good things, that the knowledge of God among
men be not cleane abolished, that the Church be continu-
ed and preserved, that manie may be made heires of life
eternal, that discipline be maintained, and that men may
enioie other honest commodities issuing out of the art*

We therefore shoote wide and misse much
the marke we aime at, vnlesse we holde it for cer-
taine and true, that our earnest and diligent end-
vour in these schooles and nurceries of Christ,
Christianity must bee employed not so much for
this ende that we may be the more fraught with
humane and diuine learning, but rather that be-
ing beautified and adorned with all laudable
haviour towards men and holinesse to the Lord
may be found acceptable in the sight of God and
men. And it is a truth apparāt in the Church, that
all the exhortations vnto ciuill vertues without
the doctrine of piety is nought else but an estray-
ing and swarving from God, true godlinesse, per-
fect iustice, and assured salvation. For the

Ghost hath pronounced this sentence; that *what-*
ever we doe not with intent thereby to glorifie GOD,
whatsoever wee doe not in the name of CHRIST,
whatsoever is not of faith, it is all, even altogether
due. V Wherefore were the doctrine of the
 Church seclued from our schooles, we should
 not only not be able to teach or learne any thing
 that belongeth to true and entire vertue, such as
 GOD requireth of vs; But that small portion
 and remainder we haue should make vs of euill
 men worse and more impious, and that indeed
 not by the increase thereof so much, as by the
 decrease and defect of those spirituall and super-
 naturall qualities, without which nothing is ho-
 norable, nothing wholesome vnto vs. And heere al-
 though the consent of men wise and iudicious
 may satisfie vs, yet let GODS preceptes pre-
 cept more with vs, which commaunde vs to
search the Scriptures, to giue attendance to reading,
divide the words aright &c. Nowe whereas no
 man can without schoole learning and exercise
 either himselfe perceiue and discern aright, or
 expound and impart vnto others in any good or-
 der and perspicuity, who is so puerile that hee
 hath not the neere affinity wth the study of
 religion & piety is linked with schoole learning.
 Let vs therefore esteeme that to bee the exercise
 of greatest weight & moment in scholes, which is a
 worke of greatest importāce in the world, & with-
 out long & cōtinual schole-exercise cānot be per-
 formed by vs, I mean the vnderstanding & expōn-

Ioh. 5. 93.

1. Tim. 4. 13

of the writings of the Prophets & Apostles. And whereas we haue opportunity offered vs of searching out & sifting the truth of doctrine in greater measure then other Countries and people; a truth if wee faile to vse the same wee giue the world occasion to suspect our cold zeale in Religion, & our punishments for this our negligence and ignorance shall be the greater. For God hath giuen vnto scholers especially the charge and care of preserving and aduancing this his truth not for our owne sakes only, but for the good of others also. For other men with good reason expect instruction in the Scriptures, and the interpretation of the word at their mouthes, who for their learning are able to vnderstande diuerse tongues, and teach the course of doctrine.

Whereas then Religion and Christianity is brought in schooles, that children may wel come in, Catechisme is especially necessary. For neither can this age learne any thing except it be taught in briefe; neither can either the teachers, or the learners handle aright and in good order the parts of any science, whereof both of them haue not digested in minde some rude summe. Both these are the cause why so often in Scriptures we read short briefes of Religion repeated; as: *Repeat and helde the Gospell. He which beleueth, and is baptised shall be saved. Fight a good fight, keepe the faith, and a good conscience &c.* And whereas it is said Col. 3. *Let the word of God dwell in you plentifully, &c.* in all manner; the Apostles meaning is, that wee must v

Col. 3. 16.

exp

Philip Melancthon's
examen.

explications & interpretations such as are sutable
with the sentences and doctrine of the Prophets
& Apostles. Neither is Catechisme any other the
summary declaration of such sentences of Scrip-
ture. Now whereas this little *examen* we intende to
propose vnto you is such, and the Author thereof
with faithfully and with great dexterity compri-
ed the chiefe grounds of Christianity in proper
& plaine tearmes, & it seemeth that it would bee
very beneficial that in other churches ther should
the like forme of Catechisme be extant, prepare
your selues to the speedy learning thereof, & sup-
pose that these our simple writings are the swad-
ding clouts wherein Christ as it were swathed will
be found of vs. You see how many vrgent causes
they are which they commend vnto you, which
they earnestly exhort you to embrace, which I
beseech you to carry in minde & memory as they
haue bin set downe vnto you; *The cōmandement of*
God, your own saluation, your duty which you owe to po-
erity, the good example of a reformed church, your ma-
ner of life, your age or years, your friends desires, & hopes
the imminent dangerous times, the rewards & punish-
ments we are to looke for at Gods hands. But as our ad-
monitions & exhortations are necessary, so with-
out the secret motiō & working of the holy spirit
we know they litle auaile. Let vs therefore turne
our selues & looke towards God, & giue him har-
thy thanks for this his inestimable benefite, that it
was his good pleasure to bring vs into the worlde
in this sun-shine of the gospel, & let vs begge and
traue to be taught & governed by him. OF



OF THE INCARNATION
OF THE WORD.

*A confession made by the fathers of the Church
of Antioch against Paulus
Samaſatenus.*

Taken out of the Actes of the first
Ephesine Counsell.



I confesse that our Lord
Jesus Christ, be gotten
his Father before a
worldes, but in the latte
times conceived by the
holy Ghost of the virg
Mary according to the
flesh, is but one person,
the godhead & human
flesh subsisting. Perfect God, & perfect man: per
fect God even with the flesh, but not according
to the flesh; perfect man even with the godhead
but not according to the Godhead. Wholy to be
worshipped, even with the flesh, but not accor
ding to the flesh: wholy worshiping, even with
the godhead but not according to the godhead.
Wholy vncreated, even with the bodie, but no
according to the body. Wholy formed, or endu

and with shape & fashion, even with the divinity
 or godhead, but not according to the Divinitie
 or godhead. Wholy coessentiall, that is of one
 and the selfe same nature together with God,
 even with the bodie, but not according to the
 body: as likewise he is not coessentiall to men ac-
 cording to his godhead, but being in his god-
 head he is coessentiall to vs according to the flesh.
 For when we say that he is consubstantiall, or of
 the same nature together with the father accor-
 ding to the spirite, we say not that he is consub-
 stantiall with men according to the same spirite.
 And contrariwise when we preach that after the
 flesh he is consubstantiall to men, we do not preach
 that according to the flesh he is coessentiall with
 god, for like as he is not coessentiall with vs after the
 spirite (for so he is coessentiall with God) even so
 is he not according to the flesh coessentiall to
 God, but consubstantiall with vs. But as we pro-
 nounce these thinges to be different and diuerse
 betweene themselves, not to deuide that one
 vndeuided person, but to shew a distinction be-
 tweene nature and properties of the word and
 the flesh, which can neuer be confounded: so we
 professe and reverence that vnitie, which causeth
 this indiuisible vnion and composition to be
 If the worde and flesh bee of one nature,
 how

Therefore
 consub-
 stantiall
 with, is the
 flesh bee
 found eve-
 ry where,
 how com-
 it that the
 nature of
 the flesh &
 worde
 which is e-
 very where
 is not one

*Vigilius in his 4. booke a-
 gainst Eutyches.*

Therefore contrari-
wise, if the
flesh bee
found eve-
ry where,
how comes
it that the
nature of
the flesh &
worde
which is e-
very where
is not one?

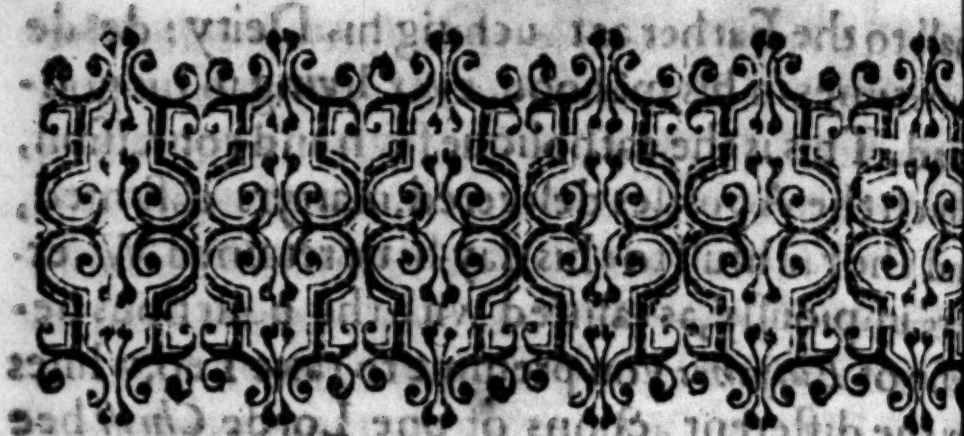
how commeth it to passe, that the worde being
very where, the flesh also is not founde eve-
where? for what time it was heere on earth, it was
not then in heauen: and now because it is in hea-
uen, even therefore it is not in earth: so sure we
are that it is not in earth, that even according to
the flesh we verily expect that, Christ shall come
from heave, whom according to the word we be-
leeue to be with vs alwaies here on earth. Where-
fore (as your selues confesse) either the word to-
gether with the flesh is contained in some place
or else the flesh together with the word is in every
place, for one nature is not in it selfe capable of
contraries. But these two differ very far, to be
contained in some place, & to be in every place
and because the word is every where, & the flesh
is not every where, it appeareth that one and the
same Christ consisteth of both natures, & is in e-
very place by nature of the godhead, and contain-
ed in some one place according to the nature of
his humanity. So that the same Christ was both
created & without beginning, subiect to death
and yet immortal, the one by nature of the worde
as he is God, the other by nature of the flesh, as
the same God is also man. Being therefore both
the son of God & man, he hath a beginning, was
created, & is comprehended in some place by na-
ture of his flesh, being otherwise before all begin-
ning, vncreated, and without limitation of place
according to the nature of his godhead. He is in-
ferior to the Angels in respect of his flesh, but e-
qual

being
e eve
it w
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place
ever
ble o
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shall to the Father as touching his Deity: deade
ometimes in his māhood, ever-living in his god-
head. This is the catholique faith and confession,
which the Apostles delivered, martyrs cōfirmed,
and the faithfull to this day have retained. Where-
fore impiously, as tainted with the pōitēous he-
resie of *Eutyches* you presume to taxe Leo, whiles
by the different actions of one Lorde *Christ* hee
proveth the verity of both natures in him: so that
what he wrought for demonstration of the verity
of two natures, you pervert as if it were a prooffe
of two persons.

OF





OF PREDESTINATION.

*A letter of Vrsinus to his friend, briefly
containing a full and learned dis-
course of predestination, with
wholsome advise for the
weaker sorte to
follow.*



hitherto I haue not had
leasure to peruse your
discourse of predestina-
on. Neither haue I now
but I steale so much time
from other my affaires
which I deferre, that
may at length satisfie your
request, which in my o

pinion is not so necessarie, if it would please you
to read D. Beza and P. Martyr on this question

learned

servanto I thinke you were before directed by
 Hereby also I would giue you to vnderstād,
 hitherto I haue rather wanted abilitie then
 all to gratifie you. Of you let me entreate this
 courtesie, that you do not by disputation trouble
 others, who either will not heare ought besides
 that which they haue before conceiued, or can
 not readilye vnderstand those thinges whereof
 they never thought before, and haue in their in-
 fancy learned false in steede of trew principles &
 foundations. And were I not fully perswaded
 that in this question you would frame your selfe
 to Christian wildome and patient forbearance of
 the weaker sorte, I would not answere one
 worde to your demaunde.

The doctrine of predestination, is not in my
 iudgment (as you wright) the most difficult point
 of all Christianitie, if we read holy scripture with-
 out preiudice or affectiō, & with serious purpose,
 not to reforme God after our phansies, but to
 learne of him, and to yeeld all glorie vnto him
 & none to our selues. For by these meanes that is
 now become easie to me which before seemed
 very difficult, whilest I depended on the authori-
 tie of men, who neuer vnderstoode themselues,
 nor could resolue me. There is no one common
 place of Diuinitie, wherof more is wrighten by
 the prophets and apostles, then this verie place
 of *Providence*, *Election*, and free will: in so much
 that I can not but marvell learned Christians
 should so doubt thereof.

The do-
 ctrine of
 Predestina-
 tion is not
 difficult.

Do

Do you as I haue don, who for this onely reason that I might gather, weigh, and conferre what is euer is contained as well in sermons as example of holy scripture to this purpose, haue diligently perused the whole bible, even from the beginning of *Genesis* to the end of the *Revelation*. Which after I had don, I did partely perceiue, & partely detest that skumme of disputation, and foggie fume of fallacie and sophistrie, labouring but to no purpose) to eclipse the gloriouse sunne shine of this doctrine. You may at your better leasure do this in Italie, where you shall haue more exercise of religion besides reading the bible, & priuate prayer. Which libertie some verie good men heretofore haue wanted, who otherwise haue neuer ben so entangled. But eue beare this in minde whereof before I warned you. Yf for the present every thinge be not plaine and easie to you, be not therfore troubled, but by leasure diligently meditate with your selfe, callinge vpon God, and houlding that foundation, which amongst the godly is without cōtrouersie: remembering alwaies that not your selfe, but God is author of your salvation, and of all besides what soeuer you are, haue, or doe, be it great or little. So shall you be sure not to erre with any danger of conscience and salvation, although you be not able to conceaue and vnfolde what soeuer you desire. Knowledge puffeth vp, but charitie edifieth.

First you must put a difference betweene providence

OF PREDESTINATION.

95

ence & predestination, between the whole
the part. For *Providence* is the eternal, immu-
le, and most excellent counsaile or decree of
God, whereby all things haue their event tēding
the glory of the creatour, and salvation of the
elect. *Predestination* is the eternal purpose of God,
beginning and perfiting the salvation of the e-
lect, & forsaking or vtter casting of the reprobate
eternall punishment: Wherefore it containeth
election and *Reprobation* as partes of it selfe.

Secondly, distinguish betwixte *Providence* of
good and euill of offence (for the euill of punishment
with a reference to good, namely to iustice, and in
that respect is found in God:) God doeth provide
that is in his providēce, purpose, & wil perfourme
purposed time, order, and manner: and in this
respect he is said to be the cause, efficient, and au-
thor of things. These things are not only done ac-
cording to providence, but also by the providēce
of God. As for euill or sin, that hee foreseeeth from
eternity, that is, hee decreeth or is willing to per-
mit it, or not to hinder others from doing it: but
himselfe is in no wise an agent, either in them or
against them. Wherefore himselfe is not the cause of e-
uill, but in iustice excellency and depth of wise-
dome he suffereth others to be the causes thereof.
So that these things are done according to Gods
providence, but not by it because God did not
decree to doe, but to suffer others to doe them.
How to permit or suffer, is nothing else but not to
hinder signe in, any action, or not to cause men

I
Difference
betweene
providēce
& predesti-
nation.

II
Distinction
betweene
good & e-
uill offence.

What it is
to tolerate
or suffer.

33bivoy
-ilshenq 38
-nomar

III
The difference be-
tweene the
creator and
creatures
or second
causes.

1.

Rom. 11.

35.

Mar. 20. 15.

2.

to be conformable to the law of God and nature. And in this sence God doth tolerate or suffer when he doth not either lighten our minds with his holy spirite & knowledge of his will, or turne our hearts to make this the principall ende of our actions, that we doe the knowne wil of God, and by this our obedience honor him. Which two things except it please God to worke in vs, where ere we doe, how good, iust, and holy so ever, it is but sinne and corruption in the sight of God.

Thirdly, make a distinction betweene God & his creatures, or second causes, especially in matters concerning the government of the world. *First* the creatures are bounde one to further the safety, & hinder the destruction of an other, where soever they can; because God hath so commanded all, and themselves may deserue it one of another: *And being converted thy selfe, remember to confirme thy brethren.* God is bound to none, as not to create them of nothing, so neither to preserve them, either in their being, or in that good, innocent, and happie being wherein they were created. Because whatsoeuer good wee all enioy we haue it from him, neyther can he receaue any good, felicitie, and commoditie of any man, because of his infinite and most absolute all-sufficiency in himselfe. Who hath giuen vnto him first that he should be recompensed? Is it not lawfull for me to do with mine owne as pleaseth me? *Secondly* Gods iustice requireth, that being himselfe the cheifest good and author, and end of all things

things, he should referre all to his owne glory,
 and (if need were) rather suffer all the creatures
 of the worlde to perish, then any part of his glory
 should be left vnsatisfied. As for the creatures,
 they owe both themselves and all they haue, not
 to themselves, nor to others, but to God. I here-
 fore *Paul* desired euen to be accursed from
 Christ, if by the saluation and conversion of his
 brethren he might aduance the glorie of Christ. *Rom. 9.3.*
Thirdly God may therefore most iustly permit &
 tolerate the sinnes of his creatures, that is, not
 hinder them, because by his infinite wildome,
 power, iustice, and goodnesse, he knoweth how
 to vse this toleration and permission, to his owne
 glory, and the saluation of his elect. This the cre-
 atures can not do, and therefore they are subiect
 to the law of hindering offences as much as in
 them lieth. *Fourthly* God is the first cause and au-
 thor of all good in the worlde: the creatures are
 onely instruments of such good things, as are
 by them performed, whome God in the absolute
 freedom of his excellent will & pleasure vseth, &
 by his prouidence preserueth in that nature and
 manner of doing which he hath prescribed. *Fifthly*
 God alone is simply immutable (*. I am God and*
am not changed.) All creatures are mutable, some
 by their owne nature, which worke onely by vn-
 certaintie: as is the vnsstable action of elements,
 matter, and motion of creatures: or by vncertain-
 ty or contingency, and yet freely to, as the wild
 beastes and men: others are in deede of their

owne immutable, and therefore necessarie agents in that which they doe, yet are as easie to be altered by God as the rest: so the motion of the sonne is naturally such as we see: yet God at his pleasure can either stop or interrupt the course thereof.

Sixth, God alone is simply & absolutely free, that is, of himselfe moving all things, in himselfe moved and depending of none, hauing in himselfe the reason, & cause of al his purposes, with greatest power and authority of disposing al things otherwise from eternity, if so he had beene pleased, imposing necessity or contingency & vncertainty vpon al things, himselfe not tied to such conditions by any thing. *Eph. 1. 9.* *According to his good pleasure which he had purposed in himselfe.* But the liberty of reasonable creatures is not absolute, that is, depending of no other; for although they moue themselves by some internal cause, *understanding* offering some obiect, and *will* of his owne accord without constraint chosing or refusing it, yet are they over-ruled by an other agent, namely God, who both offereth obiects of what nature & quality, howsoever & to whosoever it pleaseth him, and also to them and by them affecteth, moveth, inclineth, and boweth the wils of whomsoever, whensoever, and how far soever he will himselfe. That mans conceipt of God is too contumelious which putteth no difference betweene the liberty which is in God and his creatures. Wherefore Gods providence and working in all things, doth not destroy but vphold and encrease the liberties

of our wils. For the more God mooveth or forsaketh them, the more violently, & consequently with more freedom and fervencie of desire they are carried either to good or evill. Wherefore the indeed we shall with greatest freedom will that which is good, when God shall so be all in al, that wee can will or wish nothing but what is good, which shall be (with the favor and grace of God) in the life to come.

Fourthly, we must distinguish the manner of effects or things done. For the same effect proceeding from divers causes, may in respect of the be differently taken. For as it proceedeth from a good cause so it is good, as from an evil so evill, as from a cause contingent and mutable, or necessary & immutable, so may it be accounted contingent & mutable, or necessary and immutable. Wherefore in respect of God, in who we have our being, life, & motion, all things which were made are good, as well bad as good, considering that God is absolutely & immutably good, and therefore can neither will or do any thing but what is good, and agreeable to his nature, and the law wherein hee hath revealed vnto vs his nature and iustice. In respect of creatures, all good things as they are good, are by God upheld in their goodnesse, all evil things as they are evil, degenerate from that goodnes wherein they were created (God suffering and forsaking them) and are not therevnto restored by God. So in respect of the liberty and freedom of God all things are done contingent-

IV.
The difference of effects in respect of

ly and by vncertainety, yea even those thinges which seeme to depende most necessarily on second causes, as the motion of the heavens: but in respect of Gods immutable decree all events are necessary, as when the souldiers crucifying Christ did not breake his bones, but pierced his side with a speare, which in respect of second causes were meerely contingent.

V
Difference
of finnes.

Fistly we make distinction of finnes, whereof some in themselves and in their owne nature are sins, namely such things as are forbidde by God, nor are by special law or exception commanded, as the robbing of the *Egyptians*, the offering of *Isaac*: others by occasiō or accident, namely such thinges as are either commaunded or allowed by God, but perverted by the creature, and not perfourmed in such sort as they were commaunded, as are the sacrifices, praiers, and almes-deeds of wicked men and hypocrites. Whether of these two sorts of sinne a mā commit, either that which is sin in it selfe, or the other which is sin by accident and occasion, certaine it is, that through his owne fault & imperfection he committeth it. But that which God intendeth in these actions of men is ever good and iust.

VI
Two sortes
of necessity

Lastly, we must distinguish the necessity of constraint and immutability; for it were too grosse to confounde them. For the former moveth violently and by externall cause, the latter naturally, some internall cause in the agent moving and being moved, as by nature it is apt. These

thing

things when I perceiued, GOD opening my
 eyes, I did not reckon one iote of those foolish
 fables; that GOD was made the cause of sinne: that
 contingency or casualitie and libertie were taken away.
 And all this I learned out of infinite places of
 scriptures: as Genesis 20. Therefore haue I kept
 thee that thou shouldest not sinne against mee, nor did
 I suffer thee to touch her. Genesis 45. GOD sent
 mee before you for your safety. And againe, I was not
 sent hither by your purpose but by the will of God, who
 hath made me as it were a father vnto Pharaoh. Gen.
 30. Feare not, can we resist Gods will? Thou thought evil
 against me, but God turned it to good, that hee might
 exalte mee, as you now see, and preserve manie
 people. Exodus 4. 7. 10. 11. 14. I will harden
 the heart of Pharaoh and of his seruantes, and I will
 shew my wonders in the lande of Egypt. And in the
 chap. Therefore haue I placed thee in the kingdome,
 that I might shew my power in thee, and my name might
 be declared in all the world. Exod. 12. God gaue his peo-
 ple favour in the sight of the Egyptians, so that they
 sent iewels vnto them, and they robbed the Egyptians.
 Exod. 21. If a man hath not laide waite for him
 whome hee hath slaine, but God hath given him into
 his handes; which he speaketh of murder done by
 misfortune or chance. Exod. 22. Every man slay
 his brother, his friend, and his neighbour. They
 which did this are commended, who without
 his commaundement had done very evill: yet
 had not God so commanded them, but vpon some
 other occasion provoked their minds therevnto.

Testimo-
 nies out of
 the New
 Testament.

he might as iustly haue punished those idolaters
 by sinning instruments, as he did by these iust ex-
 ecutors of his iudgement, because they were not
 governed by secret providence, but by the manifest
 and open will of God. Exod. 33. I will shew mercy
 to whom I will shew mercy, and I will haue compassion
 on whom I will haue compassion. Num. 23. God is not as man
 that he should lie, nor as the son of man that he should be
 changed. Hath he therefore said, and shall hee not doe it?
 hath he spoken, and shall it not be fulfilled? I am sent to
 blesse, I cannot forbidde a blessing. Deut. 5. O that there
 were in them such an heart to feare me, & ever to keepe
 all my commandements, that it might go well with them
 and with their children for ever. By these & the like
 places God sheweth what he liketh, wherein he is
 delighted, and what pleaseth him. But by Exod.
 33. I will haue mercy on whom I will haue mercy: and
 the like, he sheweth what he wil effect or bring to
 passe amongst men, and in whom. Deut. 13. If
 a Prophet shall say, let vs go and follow strange Gods, thou
 shalt not hearken to his voice, because the Lord tempteth
 you, that it may appeare whether you loue him or no.
 And in the same place, Let the Prophet be slaine, be-
 cause he hath spoken to turne you from the Lord your
 God. Deut. 29. And God gave you not an understanding
 heart, even vntill this day Ios. 11. It pleased God to har-
 den their hearts, that they should fight against Israell
 & be overthrown, and should not finde mercy but perish.
 God had commanded Moses. Iudg 2 & 3. God forsooke
 the nations which he commanded to be rooted out. 1. Sam.
 They did not hearken to the voice of their father, because

God would slay them. And in the same booke the
 10. cap. Parte of the house wente with him, whose
 heartes God had touched. And againe 10. The spirit
 of the Lorde departed from Saule, and an evill spirit of
 the Lord or from the Lord did vex him. 2. of Sam.
 2. Behould I will stirre vp evill against thee from thine
 mine house, and I will take thy wives before thy face, &
 give them to thy neighbour, and thy sonne shall lie with
 thy wives open lie. For thou diddest it secretlye, but
 I will do this thing before all Israel, and in the sight of
 the sunne. & ca. 17. The counsaile of Achitophel is o-
 verthrown by the Lordes countenance. & ca. 24. The
 wrath of the Lord was kindled against Israel, and hee
 mooved David to say unto Ioab. & 1. Chron. 21. Sa-
 an rose vp against Israel, and provoked David to num-
 ber the people. 2. Sam. 12. And. 2 Chron. 10. Reh-
 oam suffered not the people to be at rest, for it was Gods
 will. And 1. Chron. 11. This is don by my will. 1.
 Kings. 22. God gave the spirit of lying. 2 Chron.
 6. God stirred up the heart of Cyrus. Eldr. 6. God had
 turned the kinges hearte unto them. Iob. 1. The Lord
 hath given, & the Lord hath taken awaye. Iob. 12.
 He bringeth counsailers to a foolish end. Iob. 14. Thou
 hast appointed the boundes thereof which cannot be pas-
 sed. Psal. 105. He turned their heartes to hate his
 people. Psa. 115. He hath don what soever he would. Ps.
 6. The Lord hath made all things for his owne sake, yea
 even the wicked for the day of evill. ver. 33. The lot is
 cast into the lap: but the whole disposition thereof is of the
 Lord ca. 21. The heart of the kinge is in the Lordes
 hand, he turneth it as rivers of waters whether he wil.

OF PREDESTINATION. 〇〇

Ecclesiastes the seventh. Consider the workes of the Lord, that none can amend him whom he hath disposed. Wisdom 8. Wisdom reacheth from one end to another, shee hath disposed all things mightily and orderly. Read the 12. and 19. Chapters of the same booke and Sirac. 17. They cannot make their hearts of stone to become fleshie. Esai. 10. O Assyrie the rod of my wrath &c. in his hand is mine indignation. I will send him to a dissembling nation, that shall take the spoile and praye of them. Reade the whole place, which alone sufficeth to refell that objection of the cure of sinne. Like places are found in the 13 cap. And Esai. 14 The Lord of hostes hath decreed, and who can alter it? Esai. 43. Everie one that calleth on the name of the Lord, him have I created for my glorie, him have I fashioned, him have I made. And in the same place, I will bring it to passe, and who shall withstand it? Esai. 45. I am the Lord making peace & creating evill. And 46. Cap. My determination shall stand &c: I have spoken and I will bring it to passe, I have purposed and will do it. Jerem. 13. if the Ethiopian can change his skinned, or the leopard change his spotted, you also will be able to do well, having learned to do ill. Jerem. 30. God hath opened his treasure, and brought forth vessels of his wrath. Lament. 3 Who is he that saith, and it cometh to passe, and the Lord commaundeth not? Doth not evill and good proceede out of the mouth of the most high? Ezech. 12. I will speake a word, and bring it to passe. Ezech. 14. When a Prophet hath erred and spoken ought amisse, I the Lord have decreed

that Propbet. Ezech. 18. I will not the death of him
 that dieth. Much like that Deu. 5. O that there were
 them &c. As aboue hath been said. Ezech. 20. I
 will giue them commaundements which were not good. Eze.
 19. Nebuchadnezer my seruant caused his armie to
 make a great seruise aginst Cyrus. Ezech. 36. And
 I will giue you a new heart, & put a new spirite in the
 midst of you: and I will take awaie this stonie heart
 from your fl. sh. Compare the 17 of Sirach & Ier. 13.
 & Ezech. 58. I will lead thee about, & put a bridle in
 thy mouth, & bring thee forth. At that day shall many
 things come to thy minde, & thou shalt thinke euill
 thoughts, & shalt say, I will goe up to the land &c.
 Compare this with Esai. 10. Dan. 4. Hee worketh
 according to his will, both in the armies of heauen & also
 in the habitations of the earth; and there is none can
 stand before his hande, or say vnto him, what hast thou done
 vnto me? Amos. 3. There is no euill in the citie which the
 Lord hath not done: which is spoken of the euill of
 punishment, though often times it fall out by ac-
 cident, that there be also an euill of offence, which
 God suffereth to concur, Micah. 4. Many nations
 are gathered together, but they know not the thoughts
 of the Lord.
 Mat. 7. A good tree cannot bring forth euill fruit, Out of the
 same chapter they which are built upon a New testa-
 ment shall not fall. Read Melancthon's commentarie ment.
 upon that place Luc. 10. One sparrow falleth not to
 the ground. Math. 11. I thanke thee (father) for
 that thou hast hid these things from the wise
 Mat.

Mat. 13. To you it is given to know, but vnto others it is not given. Mat. 16. & every where in the Evangelists, That Christ ought to goe to Hierusalem, and suffer many things. Mat. 18. It is necessary that offences should come. Mat. 20. Is it not lawfull for me to doe with mine owne what I will? Many are called, but few bee chosen. Mat. 24. All things must come to passe. And in the same place, It is not possible that the elect shoulde erre finally; Ioh. 6. Whatsoever my father hath given me shall come vnto me, and him that cometh to me I will not cast forth. And No man can come vnto me except the father draw him. And This is the will of my father that of al what soever he hath given me I should loose nothing. Ioh. 10. Other sheepe also I haue, which I must bring vnto my flocke. And My sheepe no man taketh out of my hand. Ioh. 11. Caiphas whē he was high Priest did prophecy. Ioh. 12. Therefore they coulde not beleene, because he had blinded their eyes. Ioh. 13. I know them whō I haue chosen. Ioh. 14. Which spirit the world cannot receiue. Ioh. 15. You haue not chosen me, but I haue chosen you. Aēt. 1. The prophecies concerning Iudas ought to haue beene fulfilled. Aēt. 2. Him haue yee taken by the hands of the wicked, being delivered by the determinate counsell and foreknowledge of God, and haue crucified & slaine. Aēt. 3. Throug ignorance yee did it, but God fulfilled the things which he had foretolde. Aēt. 4. They came together to doe whatsoeuer thy hand and counsell had before decreed to be done. Aēt. 13. They beleeued as manie as were ordained to eternal life. Aēt. 17. He giueth life & motion vnto all things. And In him we liue, & moue, and haue our being. Rom. 1. God deliuered them

er to a reprobate minde. Rom. 8. All things worke
for the good of those that love God. Rom. 9. He hath mer-
cy on whom he will, and hardeneth whom he will. Reade
Pauls whole disputation. Rom. 11. Election prevaileth
the rest are hardened. And the graces of God are
without repentance. 1. Cor. 4. What hast thou that thou
hast not received. Eph. 1. He hath chosen us in himselfe
before the creatiō of the world, that we may be holy. And
Predestinated according to his purpose, who doth all after
the counsell of his owne will. Read the chapter it selfe
Phil. 1. It is God which worketh in us both to will and to
performe, of his meere goodwill. 2. Thel. 2. Hee sent
strong errors amongst them. Peruse the plac. 2. Tim. 2.
The foundation of the Lorde standeth sure. 1. Ioh. 2.
They went out from amongst us, but were not of us. 1.
Ioh. 4. Herein appeareth his love, in that he loved us
first. Revel. 17. God will put into their heartes, to do his
will. But I have al eadged too many places, pur-
posinge to touch onely a few, for you may of your
selfe finde out infinit such like places of scriptu^re.

Herevnto may be added certaine arguments,
which no man shall ever be able to refute.

Gods omnipotencie suffereth nothing to bee
done which he doth not either simply or in some
sort will. For looke what simplic he will not, that
by no meanes can be done.

His infinite wisdom doth not suffer anie
thinge in the world to be done without his ad-
vice and counsell.

Whil实现 he willeth the end (which is even in
his purpose, most excellent, he also willeth the
meanes

Argument
& axioms
of provi-
dence.

1

2

3

meanes leading to these ends: at the least in some respect, but not as they are finnes.

4 All things in the worlde which are good and positive, haue their being from him, and are ruled by his providence. And therefore all motives or motions tending to any end, as they are motions, be ruled and directed by God.

5 The counsels of God depend not on the works of creatures, but contrarywise the actions & motions of creatures depende vpon the counsell of God.

6 His foreknowledge even of thinges most mutable is immutable. Wherefore it dependeth vpon a cause immutable, that is, vpon his owne eternal decree. All this confirms a *providence* vniuersall over all things particular.

Axioms of
eternal &
immutable
Election.

As much may be said for Gods eternal and immutable *Election*.

1 There can be no good at all in any thing, which God from all eternity hath not decreed to effect or bring to passe.

2 Those whom once he loveth, he loveth from all eternity, and for all eternity; we cannot therefore be assured of the present grace of God toward vs, excepte wee bee also assured of his eternal grace and loue, vnlesse we wil imagine God to be mutable.

3 We must beleene eternal life.

4 Our hope must be certaine.

5 Wee must pray for eternall salvation without condition or doubt,

Christ

Christ's intercession for the elect is ever sure.

6

These (amongst a great many others) contented
me, & perhaps you. Now therefore after all this let
me hear what it is that you object.

Answer to
objections.

First (say you) this doctrine carrieth men away
from Gods revealed will vnto his secret will, from
the word to impressions or perswasions wroughte
by faith, before credit or beliefe be given to the
word heard. What is this? If you haue at any time
sene this wrighten in our doctrine, why doe
you not produce or note the places? If you thinke
a consequent therevpon, why doe you not
name your argumente, and drawe your conse-
quence? what kind of Logique is this, or of whom
did you learne it, to raile deadly and damnably
against innocents, without any shew of proofe?
But if you can neither shew where we haue wright-
en it, nor by good & apparent consequence force
our doctrine to it (as out of doubt you cannot) why
then doe you so shamefully slander vs? we never
so much as thought of any such matter. Nay, all
that we haue hitherto taught is quite contrary. They
which perswade you & others such thinges of vs,
they lie as wickedly & as impudently as the diuell.
Away then with these monstrous forgeries. Is
(good Sir) the expresse worde of God, that
they which with an earnest and thankfull mind
strew repentance embrace the benefit of Christ
offered in the Gospel, should certainly perswade
themselves that they are in fauour with God
through Christ, and most assured heirs of eternall
life.

I
Election
doth not
lead vs frō
the revea-
led to the
hidden will
of God.

life, and that not for workes eyther don by the
 selues or fore-seene by God, that by the mee
 and free mercie of God, wherby he hath vouch
 safed from all eternitie to make choise of them
 before others, which except he had don, the
 had surely perished in their blindnesse and imp
 etie with others. Wee make the worde of God the
 maior of our syllogisme; the testimonie of confes
 sion, that we beleene and repent, the minor:
 in this manner: *He that beleueth in the sonne hath*
eternall life. But I beleue in the sonne: hence we
 draw this conclusion, which was in question *Er*
go I haue eternall life. Now I pray tell me; is this
 to lead you from the worde, or to iudge of the
 grace of God and our saluation otherwise than
 out of the worde? Truly if your selfe will iudge
 otherwise, you shall perish everlastingly.

Answer
 to the in-
 stance of
 Paule.
 Rom. 11. 33

You adde farther, that we wrest and corrup
 the text of *Paule*, and search too curiouslie into
 the secrets of God. And yet you neither do, nor
 can alledge any example; but in steed of proofe
 you pester vs with a few scurrile declamations
 termes. If we did moue such questions, *whie*
God hath rather chosen one man then another, Peter the
Indas, to eternall life & whether others be also elected
What is the number of the elect? &c. Then had you
 reason to revile vs. For these are that vnsearch
 able depth wherof *Paul* speaketh, and the know
 ledge of them is no way necessarie to our saluation
 But that the cheife cause of our saluation is *God*
free election, that this election is sure and immu

that it is made known vnto vs by such effects
 we find in our selues, nāely stirred vp by faith,
 penitance, and hearing the worde of God, these
 things whereof God would not haue vs igno-
 rant, but hath in his worde a thousand times re-
 peared, for his glory and our comfort. Wherefore
 our acclamations concerne vs nothing, howsoe-
 ver you please your selfe in them.

Secondly: you cannot abstaine from the stale &
 drosse of the Manichees and Stoickes, for
 want of better weapons to offend vs. We for our
 parts detest that dotage of the Stoickes touching
efficit inbarent in things themselves, which shoulde
be and subiect to it selfe God and all thinges besides.
 Contrariwise we maintaine that God is the most
 and chiefe ruler of al things, which doth al
 things according to his good pleasure, whose had
 man can withdraw, which is eternall, immuta-
 ble, ever the same. Why doe you vnder the name
 of fatal lawes deride his most excellent, wise, free,
 and immutable decree? A man might well laugh
 at the folly of these toyes, but for that blasphem-
 ous impiety which you adde, that no Christian
 endure to laugh at, but rather be vehemently
 reuithall offended. Doe you thinke it absurd,
 that al things which are and ever shal be, were be-
 fore the fat known vnto God, & by him decreed?
 When belike you laugh at *Paule*, saying that be-
 fore the foundation of the world grace was given
 in Christ, and at Saint *Iames* saying, that Gods
 works are knowne vnto him from the beginning.

II
 Dotage
 of the
 Stoickes &
 Manichees
 falsly obie-
 cted.

Eph. 1.4.
 1. Tim. 1.9.
 Act. 15.18.

that

that is from all eternitie. But is it possible that you
 hauing ben so long conuersant in Philosophie
 Diuinitie, should in your phantasie frame vnto
 a mutable God: True he if you speake seriously
 I except against your wisdom, if you rest friend-
 ly, I must preiudice your modesty. Do you thinke
 that God was mutable, in threatning, but spare
 the Ninevites? He had determined to spare them
 as well before as after his threats. But (you will
 say) why then did he threaten them? for this vni-
 que cause, that by threatning he might conuert
 and hauing converted, might saue them. There-
 fore God was not diuerse, or altered his purpose
 for even when he threatned the, he vnderstood
 this condition, *except they repented*: and this repen-
 tance he did before all eternitie purpose by threat-
 ning to worke in their mindes.

Besides, you obiekt vnto vs a greivouse crime
 in saying we ouerthrowe & take away *Discipline*
prayer, magistrates, and lawes. Not to fast (I pray
 for breaking your shinnes. If whatsoeuer God
 hath decreed shal come to passe, as without doubt
 immutable, and necessarily it must, *discipline* (I pray
 you) *prayer, magistrates, and lawes* are to no pur-
 pose, it were trew, if he had decreed without
 that his decrees should come to passe. But if
 these meanes he would saue some, restraine
 others, and make a thirde sorte inexcusable, as
 hath therefore commaunded to vse them, the
 by this commaundement he might the rather
 moue vs to make vse of the, and by this meanes in

you maintaine the good he hath decreed vnto vs, then
 who art you that presume to be a reformer of gods
 counsels, and mutter that he hath decreed, ordai-
 ned, and commanded things vaine and to no pur-
 pose? God hath decreed to make daie to mor-
 row; vwill you therefore conclude that the sunne
 seth in vaine? Because God every yeare bringeth
 the newe croppe from out the earth, will you therefore con-
 clude that the benefit of heaven and husbandrie
 might be taken away? what schoole ever taught
 you of admitting the first cause to conclude a
 remouing of second causes? when God decreed the
 world, he likewise ordained & decreed means vnto
 that end, & gaue vs charge to vse the: if we vse the,
 it is at his pleasure; if not, by his iudgement & our
 perill. it is at our owne perill.

Your obiection of *Murder* blasphemy touch-
 eth not vs but *S. Paul*, one vnspotted with that he
 saith. All are created good by one good God, by
 whose most iust permission they fell, corrupting & tur-
 ning away themselves from God. Out of this pe-
 cuniary heape he elected & reprobated fro all eter-
 nity whom he woulde. *Moses* acknowledgeth
 all of all this. It is therefore a damnable flaun-
 tation to say that GOD did reprobate any, con-
 trarie to those sayings, *GOD will not the death*
of any man, but that all men shoulde bee saved. Hee would
 not that any shoulde perish, but all bee saved
 in respect of his goodnesse and loue towardes
 his creatures (which will not suffer him to re-
 ceasse in the destruction of his handy vvorke)

as may appeare by commanding, calling, and inviting to repentance, although the force and efficacy hereof prevaile not in all. For in his word he hath oftē said, that he reioiceth in no māns death, as not death, destruction, and torment, but calleth & inviteth all men vnto himselfe, though not all after one sort. But that hee would effect or bring to passe that all without exception should obey and be saved, he not only said it no where, but in many places expressely said the contrary. So that the Scripture is not contrary to it selfe, teaching that God reioiceth in the salvation of all, and yet hath left some to reprobation.

III
Enthusiastes
or Revelations
falsly objected.

Thirdly, I thinke that distrusting the weight of your arguments, you meant to carry it away with multitude, and did therefore vse the same argument both in first and also in the third place: whereas lesse perhaps you will rather haue it an amplification taken from the name of *Enthusiastes*, that you may not be thought to haue omitted this ornament. But go to, what agreement betwene you and them? you say, that neglecting the word, we expect ravishments of the minde from the body, but in which of our wrighters haue you heard or read any such thing? this is spoken of vs with as little modestie, as that before, when you said we departed frō the revealed will of God. We say that God doth worke in vs faith, and our conversion but by his word after his ordinarie māner of working, wherevnto he hath bound vs, reserving himselfe liberty of working extraordinarily with

ever he wil, as also of moving by his word, who,
when, and how far it pleaseth him.

As inconsiderately you adde (and I know not
whether against your conscience, having bin so
long an auditor of our profession) that according
to our doctrine the will of a man doth nothing.
In both arguments againe you dispute from ad-
mitting the first cause to the excluding of the se-
cond. The will of man is an agent, but being be-
remoued, acted, inclined, softened and re-
quied by God through his worde: I meane not
forced, as a stone, or a blocke, but aured and in-
ited by some obiekt offered to the minde. The
will of *Paul* was Gods worke, in that he would
do those thinges which the Lord would. It was
Gods iudgment and the Jewes offence, that they
could not be gathered to geather by *Christ*. It is
vaine that grace goeth before, vnlesse it do ef-
fect the accompanying of our will. What say you
then of like manner of working? why rather hearken
you not to that doctour of the church which saith
God which worketh in vs both to will and performe. Phil. 22.
I will now tell you a great matter, but verie true.
Wee can in no wise maintaine the puritie of the
article of free and certaine iustification, against
that sorte of merit which the Papistes terme *me-
ritum cōgruū*, except that impious devise of Gods
generall grace, leaving the acceptaunce, vse, or
refusall of it selfe in our owne power, be cōdēned,
the eternal & immutable loue of God towards
his elect be freed from obscurity & sophismes.

The will of
man is not
idle.

IV *Fourthe,* you vwould seeme to doe a thing ordinary extraordinarily, placing the strength of your arguments in the maine battaile, filling your forehead and rece-ward with pioners and base hangbies, contrary to that custome which you knowe to be obserued and commanded by Rhetoricians in their schooles. Your chiefe argument is this which you set forth to the vtmost. *If God haue decreed to giue over some to blindness, sinne, & death; then God by this meanes is made the cause of sin.* But this is easily answered. First here againe I finde your want of comon ingenuity, whereas you say that these are the words of many of our wrighters, *that God doth effectually worke sin in the reprobate.* You talke of many, but do (& I am perwaded cannot) produce one. For we fro our harts desire this opiniō, as infinite testimonies of our writers will easilie proue.

But you wil say it followeth vpon our doctrine. For he which decreed to suffer men to sin, is the author of sinne. See what an argument you haue made, which (if it be turned the other way) is enough to confute you in your own conceit. For he which permitteth sinne, not being bound to hinder any man from sinning, having besides authority and righte to punish with forsaking and casting of to eternal tormentes, he is neither author nor favourer, but sufferer and iudge of sinne. In this sorte G O D permitteth sinne: therefore God is not any vvaie the author of sinne. If you proceede and vrge; but that privation or withdrawing of grace which he inflicteth in steed

a punishmente, is sinne; you commit a fallacie
 of accident. For the punishment of it selfe, as it is
 inflicted by God, is most iust; by accident, as be-
 ing plucked by men on their owne heads by the
 first sinne of *Adam*, and the rest ensuing, so
 it is sinne. Your argument had carried more co-
 lour, if from Gods providence you had conclu-
 ded this effecting of sin: although in deed it had
 beene but the same fallacy. For God did most effe-
 ctually and vehemently will the crucifying of his
 sonne by them, who aftervvardes executed it: yet
 did he not will, but suffer their murder (which hee
 aftervvardes horriblye punished) to concurre
 with his most iust, most holy, and (beyonde
 all others) most admirable and glorious worke,
 which by them hee perfourmed. Hee vvould
 the warres of *Nabuchadnezar*, but hated his wic-
 kednesse. His vvill it vvast that *Absolon* shoulde
 warre against his Father *David*, and defile his
 viues, but these thinges in respect of GODS
 vvill, vvore most iust punishmentes vpon *Da-
 uid*, but as *Absolon* did them, onlie to vsurpe
 the kingdome and oppresse his Father, not ha-
 ving therein any cominadement of God to fol-
 low, so they were treason, & incest. This wicked-
 nes of *Absolon* by accident concurrerh with Gods
 iudgment, which he executeth by him. As much
 you shall prevaile if you saie that God is the made
 the author of sinne, when as men forlorne and
 forsaken by him cannot choose but sinne. For
 you accuse the scripture, and God himselfe, often

saying as much as this; but without danger of such blasphemie. Because mankind of their own free wil did in *Paradise* put on themselves this necessity of sinninge.

v
It is no doctrine of reason but of the gospel.

Fifthly, you tell vs this is a doctrine of the law. What then? is it therefore false? is not the law as true as the Gospel? furthermore, you say it is drawne from reason it selfe. You had neede be more eagle-sighted in *Plato & Aristotle* his books then I and all men besides haue bin, which could neuer finde it there. But in a word, know that it is learned out of the hidden mysteries of the gospel. Doe you thinke that *Paul*s intent was in the 9. 10. 11. and 12. to the *Romanes*, and 1. to the *Ephesians* to preach the Law? I doe not thinke you beleeue it. And what doth neerer concerne the very marrow of the Gospel, then the eternal, free, and immutable loue of God towards his elect, which *Christ* saith was the cause why hee gaue his onely begotten son for vs, much more saved vs euersingle, being once engrafted into him through faith, and finished in vs the worke which hee had begun? I know not what may concerne the gospel if these things doe not. It may suffice againe to admonish you (as before) of mainetaining the purity of our article of iustificatio. But those words of yours, (*O how that exclamation troubled mee, TO WHOM DOETH GOD OWE ANY THING?*) filled mee, partly with admiration partly with indignatio & griefe. I was out of patience when I read the. Surely either you haue bin

such a conversant in reading holy scriptures, or to
 much possessed with affection & prejudice, who
 so sawely condemne the words of scripture.
 Is it not the exclamation of *Paul*, Rom. 11. 25.
 Who hath first given vnto the Lord, that he may
 recompence him? Truly nothing more comfort-
 eth me, then this vnpeakable loue of God to-
 wardes me, that oweing no more to me then to
Judas or *Cam*, yet for all that, of an enimie he hath
 made me a son, by the death of his onely begot-
 ten. For that which you aheadg of Gods binding
 himselfe vnto vs by promise, is nothing at all to
 the purpose. What then (I pray) will you pre-
 tend, before the applying of this promise? To
 whom doth this promise bind God, but vnto him
 that embraceth it by faith? But who embraceth
 or receiueth it besides those, on who God vouch-
 saferh to bestow this benefite? he obligeth him-
 selfe to as manie as belecue, and this very obliga-
 tion proceedeth of his free goodnesse. But where
 (tel me) where in scripture do you read, that God
 bindeth himselfe by any promise to giue faith &
 repentance vnto all? this you wil never be able to
 shew vs. Leauē then to bee troubled with the
 words of Christ proceeding from a most inwarde
 feeling of piety & true humility before God, nei-
 ther dreame that by them Papisticall doubts are
 confirmed, whereas rather in deed without them
 the certainty of faith cannot consist.

Sixtie: they should long since haue beene a-
 bandoned of the argument they bring for vniuersal

The promises are
vniuersall
vnto those
that be-
lieue.

Ioh. 10. 28.
& 6. 39.
Mat. 24.
24. Rom.
8. 30.

promises. For themselves are faultie in that which they obiekt vnto vs. You answere the argument, and yet vse it, Yf this vniuersall promise did pertain to all men, what a confusion of impietie & absurditie would follow? But if it must be restrained vnto those that beleeue (as indeed it must) we also maintaine this vniuersall truth and comfort, hauing learned out of Gods worde, that all and they alone which beleeue be heires of eternall life, and so receiued into fauour by God, that they shall for euer all continew therein, and none perish, according to thole scriptures: *No man shall take away my sheepe from me: Of that which my father hath giuen me I wil not loose &c: That, if it were possible, the verie elect should be seduced. Whom he hath chosen, them he hath called, iustified, & glorified.* This is the conclusion of Christian faith and consolation, and this article is placed in the end of the creed, that we might beleeue eternall life, and with the Apostle sing that triumphant song. *who shall seperate the elect, &c.* They on the other side do openly and grieuouly wrong the maiestie of God, whilest they imagine his loue to be mutable as the loue of man: as for the godly, whom they deprive of their comfort, they weaken, disgrace, and vilifie the force, vse, and comfort of vniuersall promises, whilest they seime, that some truly beleeuing may finally fall away & perish: that they which are now in fauour with God, were not so from all eternitie, nor shall be euermore: which being most absurd, it followeth necessa-

riety

ly, that because they will not be certaine of
ods future and eternall grace, therefore they
n not be certaine of the grace present. The
ripture teacheth, that *as many as beleene are to be*
ed, they oppose the contradictory, that *some*
uch beleene are not to be saved. Where is now your
omfort, by which you may include your selfe in
e vniuersall? These are those secret sleights of
e diuill, which must be obserued & avoyded.

Augustines exposition vpon *Pauls* Epistle to *Tim.*
by, of al sorts of men, fitteth that place proper.
as may appeare by the drift and words of Saint
e. But to the cōtētious I vse to yeeld thus far,
at it is spoken of al particular men, *according to*
the effect towards all, & vocation, but not according
to efficacie. As for our wrighters, none of them
ould endure, much lesse desire that an *indefinite*
ight be substituted in place of an *vniversall*.

Your cockow song of contradictory wils, is
oken of by an answer of vniuersals. For there
no contradiction in this; *God will that al which be*
ue should bee saved, and that none which beleene not
ould be saved. Againe, you do ill to confound the
ommandement pertaining to all men (that all
ould come vnto Christ) with the promise: for
Christ wil ease, not al men, but al which come vnto
him. And therefore as he excludeth none, no not
e reprobate, & such as perish, from the comma-
ment: so likewise he excludeth fro the promise
one which come vnto him, that is, which beleene

1. Tim. 2.4.
God will
haue all
men saved.

VII.

In God are
not contra-
dictorie
willes.

God is no
respector
of persons.
Rom. 10. 12

As odious is your exprobaton of respect of persons. That may be committed when a thing is given of debt or duty, not when it is given of free mercy, as God giveth. He is rich to all, yet not giving the same giftes and benefits to all, because in his most spacious pallace hee will haue variety of furniture. But whereas the Apostle in this place speaketh principally of eternal riches, you spitefully omit what he addeth: *Calling upon him.*

Two, nay
three sortes
of election
in scripture

Will you know upon what ground we acknowledge two sortes of election? I will shew you three sortes in scripture. First God chose the people of Israel to be his church. Secodly Christ chose the twelve Apostles, to spread the Gospell abroad in the world, thirdly he chose not al of either of these to eternall life, because amongst the Israelites many were called, but few chosen, amongst the Apostles one was a Devil. But he knew whom he had chosen, I meane to eternall life, and not only to the Apostleship; whereunto also he chose *Indar*. So there are three sortes of vocation or calling.

Three
sortes of
vocation.

first to the visible church, whereof it is saide *many are called*: secondly to the church of Saints, which calling is internall and effectuell, which *Paule* nameth according unto his purpose, v^z. of saving those which are called: thirdly, to some certaine charge or durie in this life, so my vocation is to labour in this schoole.

*Voluntas
signi & be-
ne placiti.*

The will of God, named will of revelation and good-pleasure the Schoole-men haue well distinguished, not as contrary, or two wils but one wil, and

that partly manifested and partly cōcealed, partly
proving and partly efficient, which are things
agreeable to the nature of God.

Eightly you conclude with a grosse and pesti-
lent cavil, that the doctrine of final perseverance
maketh men presumptuous, but do you call it
presumption to beleue eternall life? You deale
too contumeliously with the holy spirit and too
ungracious is this ingratitude for so great a benefit
which God through Christ in this life bestowed
on vs, namely the certaintie of our saluation, pur-
chased for vs by Christ, which is the summe and
foundation of our comforte and religion. For
what comforte were it to know, that indeed
Christ did ones purchase saluation for vs, but e-
uerie moment it is a thousand waies subiect to be
lost? we must therefore know, that our life is with
Christ in God, and there as safely kept, as is the
life of Christ him-selfe reigning in heaven. This
is a thousand times saide in scripture. Read *Me-*
lancthon vpon the 7. ca. of *Mat.* in the place a-
bove cited. Read the 5. and 8. chapt. to the *Rom.*
See you doe not put difference betweene secu-
ritie of the spirit & of the flesh, and that you stag-
ger even in the verie grounds of Christianity, if in
heart you maintaine this tedious opinions. If it be
so, I am verie loth for you, and doe exhorte you
to read the scriptures diligently.

That also is a meere cavill, that we should saie,
the elect cannot forgoe the holie spirit. Nay they
often loose manie gites of the same spirit, but re-

couer

VIII.

The do-
ctrine of
perseue-
rance doth
not make
vs presump-
tuous, but
beleue
eternall
life.

Col. 3. 3.
1. Pet. 1. 5.

The elect
may loose
the spirit of
God, but
not wholly
nor finally.

couer them againe by repentance. For they
 not quite revolt from God, and become profes-
 sed enemies of the truth, that is, they sinne not
 against the holy Ghost, nor so far, that finally they
 perseuere in their errors against the foundation
 and in their sinnes against conscience. Neyther
 doth this comforte make men secure, because it
 concerneth them onely, which haue a purpose to
 beware of falling, abhor nothing more then of-
 fending God. there is therefore a manifest con-
 tradiction in that diuelish scoffe of the wicked,
 which say, *If I be elected, I wil do what pleaseth me, be-
 cause it shal not hurt me.* For God wil haue vs be sure
 that we are elected, but this we can not do with-
 out faith and repentance. *All things worke for the
 best,* trew, vnto them that loue God: *There is no
 condemnation to them which walke according to the
 spirit.* These two ioyned together exclude se-
 curitie, & stirre vs vp to cheerefulnesse and ala-
 critie to runne our race, according to the com-
 maundement, *make your election certaine.* On the
 other side they sleep securely in their sins, which
 dreame that it is in their owne handes to take
 and lay aside repentance whensoever and as of-
 ten as they list, and play with GOD at their
 pleasure. But (say you) I woulde faine shifte of
 this triall, wherevnto the certainerie of salua-
 tion doeth call. That is it the Diuell woulde
 haue.

Those sayings, *Matthew the two and twentieth
 and tenth, Hee which continueth to the ende of*

Reve

Revelations the second and tenth, *To him that
overcometh I will give a crowne &c.* Doe not de-
rogate from the certaintie of saluation, but are
exhortations wherby God vpholdeth vs in that
certaintie, stirring vp in vs a desire of godlinesse,
and hatred of sinne.

The like slander it is, when you say that
wee teach men to iudge of election *a priori* or
by the cause. Eyther maliciously they disseme
our opinion, or else they vnderstande nei-
ther themselves nor vs. VVee iudge by the
effect, that is by faith and repentaunce, of the
cause, that is of election. But to iudge thus is
to iudge *a posteriori*, that is by the effect. That
wee ought not to determine of any before the
ende of his life whether hee shall bee saved or
no; if you meane it of others you say well, if
of our selues, or of euery mans ovyne consci-
ence and certaintie in himselfe, it is a detesta-
ble, wicked, diuelish, and blasphemous sayings,
overtthrowinge the whole foundation, and groun-
d worke of saluation. Hee that taught you this,
taught you a doctrine of diuels, though he were
an angell from heauen. But I will tell you an o-
ther lesson, except you be certaine before the end
of this life whether you shall be heire of eternall
life, you shall neuer so be after this life. For faith
in this verie certaintie, which is the beginning
of eternall life; this all must haue in this life,
which looke for that other life. If you haue
thought on the nature and definition of hope,

that

that it is a *sure and certaine expectation of eternall life* you should haue found no such thing there. My hart doth stand on end to think of your blasphemie. I would not for an hundred thousand worlds be so separated from Christ, as to be vncertaine whether I were his or noe. These are heathenish blasphemies, the vaine entrance of hell. Wherefore you do well to confirme it with testimonies of the heathen; for these things are farre wider of the worde of God. Why doe you so corrupt the wordes of scripture, wresting them from a sonne like to a ferule feare? what mysterie, what blindness is it for a man to boast of vniuersall promises, and not to sife himselfe, and trie whether he be of their number, of whom the promises speake. This is in dedde to bring in amongst men carnall security, and a shadow of faith, which in the conflict driueth vs head-long into desperation. I do not thinke Luther & Melancthon taught any man to babble and some out those vniuersall promises. But the carrier calles for my letters, and haue to my great paines spent the whole night in wrighting these lines. Farewell. Let me entreat you to prouoke me no more with such disputations. Farewell hartily, this 2 of September 1571.

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OF THE CAUSE OF SINNE

*Parte of a letter of Ursinus to his friend, concerning
the cause of sinne.*



Ne terrible bug-beare they haue,
of the cause of sinne, all the rest is
foolish, and not worthy the sun-
swearing. But euen that also is a
childish fallacie of accident. For by
accident, that is, through defect,
fault, and error of the will of the Diuel or man, sin
cometh to bee that worke, which God by will
most iust & most agreeable to his nature & the
law wil haue done, permitting in the mean time
the sins of the creature, that is, not so correcting
& directing it, that it may do iustly together with
God doing iustly: or els while he doth not enligh-
ten it with the knowledge of his will, or doth not
turne it by his spirit, that it may doe that which
he doth, for obedience sake to the revealed will of
God. So that God ever doth well, both by those
that are good, and also by those that are euill. But
the creature doth well together with God, in that
goodnes wherein it is created, preserved, or there-
unto againe restored by God. The good therefore
which it doth is the work of God, which himselve
doth will and effect; the euill which it doth is fro

it selfe. Now this euill is not done, but permitted
by God, whiles he doth not cause the will of the
creature to become good, and to do good together
with God doing good. For the same will which
in respect of diuerse causes is both good & euill,
mutable & immutable, contingent & free, as the
causes themselves are diuerse which concur
producing thereof. Hee which sees not this, sees
nothing. But if I can I will one day answer you
in fewe wordes. For whether I can or no, & whether
I can I doe not yet knowe, besides that it is tedious
to me to handle these stale sophismes. I can
in secret, & when your thoughts are at leasure, meditate
on this: *that every man may trouble a citie, but
God alone can quiet it.* If you would not crie out
meat, you might haue fared much better. *March
10. Aug. 1573.*

THAT PROVIDENCE DOTH NOT DE-
ROGATE FROM PRAIER.

Part of an other letter to the same friend;
wherein is debated this question,

*Whether the doctrine of Providence doe
derogate from praier.*

THe godly exercise of praier wel agreeeth with the doctrine of Providence; and is confirmed & established thereby. For whosoever beggeth at Gods handes with an upright heart things necessary to salvation, the same is verily perswaded, that he forthwith receiveth them. The contrary opinion shaketh & rooteth vp our faith & confidence in God, and suffereth vs not stedfastly to beleue the last article of the Creed. But praier when it sueth for things on which saluatio depēdeth not, patiently & humbly submitteth it selfe vnto Gods will, not desiring to obtaine any other thing then that which GOD in his secret counsell hath decreed best, and most profitable for vs. Nothinge more slacketh our obedience in this point; nothing more disturbeth our comforte and quiet of minde herein, then that errant cōtingency where the Academicks & Epicures beare the world in hand that the events of thinges are not governed and determined by Gods diuine counsel. Re-

call to minde that distinction of thinges to be
 praied for, often taught, and daily repeated vnto
 children by our country-man *Philip Melancthon*,
 and this whole controverſie of praier ſhalbe clea-
 red and put out of doubt. Herevwith meeteth our
 opinion, but the contrary opinion ſwarveth who
 lie from it; ſo that *truth wel ſuteth with truth, but fal-
 ſhoode agreeth neither with truth, nor falſhoode*. The
 ſumme of all is; you muſt ground your cōfidence
 on God, and craue all good thinges of him, and be
 thankful vnto him for the ſame no otherwiſe than
 as if all thinges proceeded from him without any
 your endeavour; and yet muſt you performe your
 dutie with as great diligence and induſtrie, as if
 you were able to procure and gaine all thinges of
 your ſelfe, and by your ſelfe without him. Whoſo-
 euer directeth not the whole doctrine and diſpu-
 tation of *Providence* and *Election* vnto this end, he
 waxeth vaine in his curioſitie, & intangleth him-
 ſelfe in many ſnares, which himſelfe laieth for him-
 ſelfe. On whomſoever God hath decreed to heape
 his bleſſings, to them he hath appointed the ſpirit
 of praier. If then hee hath given thee a deſire to
 praie, aſſure thy ſelfe this gift is not in vaine, but
 thou ſhalt alwaies bee heard according to Gods
 own promiſe. This is the Conſequent thou oughteſt
 reſt to deduce and gather on good ground & in-
 fallible concluſion out of that precedent-benefite.
 Seeſt thou the contrary of this thy fear? For no-
 thing leſſe impeacheth, nothing more cōfirmeth
 the deſire, cuſtome, and conſolation of praye-
 the

when the doctrine of *Providence*, I much marueile
 that you yet still dreame of the gholles & spirits
 of particular men. Howe often haue you hearde
 and reade the contrarie to be trew, howsoeuer
 the miserable *Sophists* of our time groping in the
 thicke darkenes of their Academicall blockish-
 nesse cavill hereat. For without the doctrine of
 Election and certainer of saluation the vniver-
 salitie of promised grace which appertaineth to al
 the faithfull, and to them alone, can neither stand
 or be mainetained, nor applyed to the comforte
 and vse of the godly. How often hath it bene re-
 iterated vnto you, that you must iudge of Electi-
 on *a posteriori* from the subsequent signs & effects
 it causeth. For you must repute and iudge your
 selfe elected by that measur of faith which is re-
 quired in the elect. Yea this is true & liuely faith,
 for a man to belecue that he is elect vnto eternall
 life for Christs sake. Seatch then & sift thine own
 conscience whether there be found in thee faith,
 repentance, and & vnfeigned desire of the grace
 and fauour of God: & then pronounce thy selfe
 one of Gods elect, al curious disputations set apart.
 protest before God that I see not by what meas-
 could haue stood stedfast in many my priuate
 treuances, had I not held this one comfort im-
 regnable. *No man shall take my sheepe out of my*
hands &c. What are all other comfortes if this be
 not at hand with vs, that all thinges, good and euill
 fall vs not casually, but by the eternall decree & pur-
 pose of God worke for our saluation. 9 Iuu. 1575.

132 A PREFACE OF AN ORATION
pronounced on Easter eve by a certaine student
of Divinity in the famous Vniversity of Hei-
delberge touching this question.

*To whom the benefite of the Death and Resurrection
of Christ appertaineth: and how Christ
died for all men.*

You may
referre this
discourse
to the fift
question on
that Article
of the
Creede He
died.



Concerning the story &
benefite of our Lordes
Resurrection I suppose
I haue hitherto suffici-
ently treated: It follow-
eth that I proceede vnto
the last point proposed,
mean, *to whom* this bene-
fite appertaineth. When

fore directing our course as it were by the load-
star of scripture we pronounce by vertue and au-
thoritie thereof that so precious & inestimable
benefite belongeth vnto all the faithfull, and to
them alone; and we exclude the wicked & vnbe-
leevers, as long as they remaine such, from ha-
ving any interest therein. For all the faithfull, &

The fruites
of Christs
Resurrecti-
on belong
to all the
faithfull &
to them a-
lone.

they alone haue a taste of the sweetnes of those
fruites (suppose, *free iustification before God, a quick-
ning from the death of sinne and of the body, & lastly
immortall life and glory*) these heavenly blessings
I say, all the faithfull and they alone partake and
enjoy; because they all, & they alone apply the
vnto themselues through faith. For these are they
who heare Christes wordes, who beleene, & haue eter-

all life, and come not into condemnation. These are they who are iustified by faith, are reconciled unto God, and haue peace with him through our Lord Iesus Christ. These are they who being regenerate by the holy Ghost are raised with Christ unto newenes of life, whose heartes are purified by faith. Finally these are they which sleepe in Iesus whome one day God will bring with him hauing raised them from the dead, that they may enioy for ever the glory of his heavenly kingdome. Nowe the wicked being vtterly voide and destitute of faith which iustificieth, howe should they, I pray you, partake in any of these blessings, with whom God is not pleased, (for without faith it is impossible to please God) who being long not vnto Christ, neyther are heires of the kingdome, who neither haue title nor right In Christ Iesus, nor To Christ Iesus (as the lawiers vse to speake) how should Christ appertaine vnto them? How should the benefites be extēded vnto them? Nay rather all these are by the mouth of the sonne of God himselve farre remooued & debarred these treasures, and are adiudged vnto eternal maledictiō & everlasting death. For thus saith he in the Gospell; *He that beleeueth not, is condemned alreadie, & the wrath of God abideth on him.* And Paul testifieth *If any man hath not the spirit of Christ, the sãe is not his;* which place of the apostle I suppose to be very pertinēt to this presēt purpose. For if the unfaithfull belōg not vnto Christ, neyther are they of Christ; it may soundly be argued, & well concluded by the logiciãs rule of Relatiues that Christ

Ioh. 3. 36.

& 5. 24.

Rom. 5. 1.

1. Pet. 1. 3.

Act. 15. 9.

1. Thess. 4.

14.

1. Cor. 10. 5

Heb. 11. 6.

Ioh. 3. 18. 36

Rom. 8. 9.

with his benefites pertaineth not vnto them: and as they are not Christs: so neither is Christ theirs. For how, I pray, should Christ pertaine vnto them whom one day at the last iudgement he shall pronounce before all the world aliants and strangers from him, his benefites, and his kingdome: of whom he shall testifie that he never knew them: lastly whom he shall cast, as being the cursed workers of iniquitie, into hell fire.

Christ died for all men.

I
All that beleeue.

Yea but, saie you, *Christ died for the sinnes of all. Therefore he rose againe for the iustification of all.* The answer herevnto is two-folde, either of which is true and sound. First, as often as the Gospell extendeth the fruit of Christs merites and benefites vnto all, it must be vnderstood (as saith Saint Ambrose) of the whole number of the faithfull and elect. For this is the vsuall and common voice found everywhere throughout the whole course of the gospell. *He which beleeueth shall be saved, and cometh not into iudgement. He which beleeueth not, shall be damned, and is iudged already, and the wrath of God abideth on him.* Wherefore the Gospell dispossesseth all vniuersall beleevers of Christs benefites, not onlie by a flat exclusion, but also by positive verine of that condition of faith and repentance, by which he promisseth expressly or covertlie his benefites vnto me, & which it appeareth is neuer found in the reprobate, that is, such as do persist, and wil stil persist in their impietie. Christ therefore is thus said to be dead for all: that is, for all the faithfull and elect; for whom alone he also praied, and in whom alone he findeth

the end and fruit of his death. But to extend the
 benefites of Christs death vnto infidels, & repro-
 bates, *for whom he neuer praied, whom he neuer knewe,* Ioh. 17. 9.
nor tooke for his owne, and on whom the wrath of God abideth Mat. 7. 23.
for ever; what els is this but against his ex- Ioh. 3. 36.
 presse commaundement to *giue holy thinges vnto* Mat. 7. 6.
dogges, and cast pearles before swine. This answere
 may be strongly maintained by the authoritie of
 holy scripture, and testimonies of sound fathers
 and is much available vnto Christian consolatio.
 Howbeit there is an other answere no lesse true,
 wherewith we may satisfie the most contentious
 wranglers; that *Christ died for all men absolutely and*
without exception to wit, if you respect the sufficiencie of
the merite, and the price which he paid. It is out of all
 doubt and controversie that the death of the Son
 of god is of such weight & worth that it may serue
 to purge and cleanse the sinnes not of one world
 only, but thousands of worlds; if at least all men
 would apprehend by faith this salue of sin. But the
 question concerneth the efficacie and participati-
 on it selfe of the fruits which we mainly deny to
 be common to the beleeving, and vnbeleeving,
 or to be generally promised or given *Aliene* Gos-
 pell; and we hold it no sound doctrine to say, that
 in this respect Christ died alike for all both elect
 and reprobate.

But here some men possessed with an evill fu-
 ry, as if the Church had not other controversies e-
 nough, spew out on vs their stinking poison with
 open mouth, taking it grievously, that we divide

2
 For the vn-
 beleevvers.
 only in re-
 spect of the
 sufficiencie of
 the price
 which he
 paid.

not those heavenly treasures and iewels equallie to the godly, and vngodly; to the faithful, and vnfaithfull; to the elect, and reprobate; to Christs members, and the Diuels vassals; to the sheepe, & to the swine. They make lowd out-cries on vs for denying that Christ died for al. They say this our assertion is tainted with a more odious blasphemie then any of the Saracens, Turkes, and Pagans; and that by it, Christian Religion is cleane overthrowne.

It is not my purpose to encounter with these monsters of men, only I must needs touch the slander they fasten on vs. For what slander is there, if this be none. When we distinguish *the worth of the merite* from *the efficacie and participating of the benefites*, and restraime according to Scripture and the iudgement of the soundest Fathers this *participation* to the whole number of the faithful alone gathered from amongst the Iews & Gentiles; do we then deny that Christ died for all?

Why we must distinguish between *efficiency* and *the efficacie of Christs satisfactio.*

But that the truth of this controversie may the more appeare, and these busie heads, if it be possible, may by some satisfaction on our part be set at rest, *but* in briefe let downe the force of our maine reasons whereon wee ground this our distinction.

And first the holy Scripture it selfe teacheth vs plainly this kinde of distinction, and forceth vs therevnto. For you shall finde it in Scripture sometimes absolutely spoken, that Christ *raised of death*

Heb. 2. 9.

1. Tim. 2. 6.

for all men; that he gave himselfe a ranfome for all men; that

that he is the reconciliatiō for the sins of the whole world. Ioh. 3. 2.
 againe you shal read that Christ praied, not nor san- Ioh. 17. 9.
 ctified himselfe, that is, offered vp himselfe for the Ioh. 10. 15.
 world, but for the elect which were giuen him: that hee Mat. 20. 28.
 did downe his life for his sheepe. That hee gaue his life Ioh. 15. 13.
 for the ransom of many: that by his knowledge he insti- Mat. 26. 28.
 tuted many: that hee shed his blood for many: that the Rom. 8. 9.
 world cannot receiue the holy spirit, because it seeth him
 not, neither knoweth him: and because it hath not the
 write, therefore it is not **CHRISTS**. These
 places carry some shew of contrariety, were it not
 that the former are vnderstood by vs of the suffi-
 ciency of satisfaction, and the latter of the efficacie
 and working vertue thereof.

Furthermore other places occure which seeme
 to impart vnto the wicked the benefit of redemp-
 tion; as when Peter saith that they denie even the 2. Pet. 2. 1.
 word which hath bought them; that they were purged 2. Pet. 1. 9.
 from their old sins. And Paule also saith, that they
 were sanctified with the blood of the Testamēt: al which Heb. 10. 29.
 the Scripture els where enforceth vs to interpret
 either of the vaine glorying of Hypocrites of their re-
 mption and sanctification; or els to vnderstand the
 otherwise then of the extent and sufficiencie of
 Christs satisfaction: whereas it simply excludeth
 the vnfaithfull and vnrepentant from the benefit
 of Redemption, and constantly avereth that they
 are yet held captiues in the snares of Deuill, that they 2. Tim. 2. 26.
 are overswayed by him and carried headlong to
 like wickednes; that the wrath of God abideth on
 them (he saith, it abideth, not it returneth, as if it had
 at

The Autho-
rity of Fa-
thers and
Schoole-
men.

Cyrill. in
Ioh. li. ii.
cap. 19.

Looke Au-
gust. Tom.
7.

at any time relinquished them) lastly that Christ
never knew them much lesse redeemed them.

Now if I were purposed to produce the opini-
ons of Fathers, and the sounder Schoole-mē who
thus interpret the Scripture with vs, I should lead
you into a large field of discourse. Notwithstan-
ding it is not vnfitting my purpose to cite at the
least some few of them for confirmation.

Let vs heere Cyrill thus recōciling those words
of Christ, *I pray not for the world* with that sayinge
of Iohn. *He is a propitiation for the sinnes of the whole
worlde.* Iohn (saith he) seemeth to dissent from our
Saviour. For our Saviour heere refuseth to pray for the
world; but Iohn affirmeth that he is the propitiation and
reconciliation not for our sinnes onely, but for the sinnes
of the whole worlde: But the blessed Euangelist S. Iohn
because he was a Iewe, least the Lord should seeme to be
an aduocate with his father for the Iewes onely, & not
for other nations, which as soone as they were called
obeyed, of necessitie added for the whole world. But
the Lord Iesus separating you from them which are not
of his, saith, *I pray for them a lone who keepe my sayinge
and haue take my yoke.* For whose mediatur and high
Priest he is, he doth for good cause imparte vnto them
alone the benefite of his mediation. Hitherto Cyrill.

Let vs hear Propper also in this answere to
centius obiections clearly distinguishing on this
manner. *As far forth* (saith he in his answer
to the first obiection) *as you respect the greatnesse
and power of the price, Or as you respect the
whole cause of mankind, so the blood of Christ is the
redemption*

redemption of the whole world: but they who passe the
 time of their life beere without faith and without the
 Sacrament of regeneration, they haue no part in this
 redemption. Whereas then in regard of the one whole
 cause of mankind truly undertaken by our Lord Iesus
 Christ all are well saide to be redeemed, & yet all are
 not freed from captiuitie; without doubt the appropri-
 ation of Redemption is theirs out of whome the
 prince of this worlde is cast & dislodged: and are
 now no longer lims of the diuell, but members of Christ:
 whose death was not so communicated vnto all mankind,
 that it should effect the Redemption of these who were
 not to be regenerated and renewed in the Spirit:
 but so, as that, that which was by one example perfor-
 med in behalfe of all, might by the Sacrament be confir-
 med in some particulars. For the potion of immortalitie
 being a confect of our infirmities and Gods truth, is of
 force in it selfe to profite all, but if it be not dronke it
 doeth not.

The same Prosper making answer to the demāds Cap. 9.
 of the Frēch-mē in plaine terms alloweth of this Ioh. 11. 51.
 that, Christ died for the faithfull alone, which these 52.
 men condēne as smelling of Turcisme: his wordes
 are these, Whereas then our saviour is rightly said. To
 haue bene crucified for the redemption of the whole world
 in regard of the true and reall taking vnto him mans
 nature, and in regard of the common losse wee sustained
 in the person of the first man Adam: yet he may well be
 saide to be crucified only for those to whome his
 death was auailable. For the euangelist saith that
 he should die for the nation, and not for the nation
 only

On Ezech.
lib. 1. hom.
cap 2. Inn.
li. 2. ca. 21.
Myft. myf.

onely, but that he should also gather together in one the
childrē of God which were scattered Thus far Prosper
Gregoric saith; The author of life gave himselfe
ver unto death for the life of the Elect. Innocentius,
who liued a bout the 1200 yeere of our Lord thus
writeth; The blood of Christ was shed FOR THE
PREDESTINATE ALONE as touching
the efficacy thereof. For the shedding of the righteous
blood for the vnrighteous was of so rich a price, that
if the whole world would beleeme in their Redeemer, the
snares of the Demill should take hold of none.

Serm. 10. de
9. vers. in
Psal. 91.

Bernard saith; Christ according to the fulnes of time
indeed died for the wicked, but according to Gods decre
of Predestination for his brethren and friends.

Thomas on the 5. of the Apoc. writteth on this ma
ner. Of the redēptiō purchased by the passiō of Christ
may speak in a double sence & signification, either respec
ting the sufficiency thereof; & so his passiō redeemed al
because as cōcerning himself he deliuered al. For his pa
ssiō is sufficient to serue & redeme al, yea if there were
thousand worldes as saith Anselme in his 2. booke
14. Chapter Cur Deus homo &c: or els we speak
thereof respecting the efficacy, & in this sence he rede
med not all by his passion, because all cleaue not fast
to the Redeemer, and therefore feeble not nor perceiue
the virtue of redemption.

Sum. de ve-
rit. mat. 26
Quest. 7.

The same authour againe saith; The merite
Christ as concerning the sufficiency thereof equal
belongeth vnto all, but not concerning the efficacy which
happeneth partely by reason of free-wil, & partely by rea
son of Gods election, by whome the effectes and fruites

Christ's merits are mercifully bestowed on some; and the iust iudgment of God are withheld frō other some. Lombard in his third book Distinct. 22. ca. Christ offered himselfe up to God the Trinity for al mē as touching the sufficiēcie of the price paid: but for the elect alone, as touching the efficacy; because he wrought salvation only for the Predestinate. What should I say more, where as these present proofes declare sufficiently that this interpretation of holy Scripture is not vpstart or profane, but of ancient received in the Church, and grounded on evident truth. The only place of Peter Galatine a Monke indeed, yet yet a learned Divine and skilfull in the Hebrew I intend to alleadge, that these clamorous unies & novices in divinity may better see how that whatsoever is either vnkowne vnto them; standeth not with their monstrous inventions not presently new-fangled & heathenish. Thus therefore he wel & truely commenteth on these words of Esay, *My righteous servant shall iustifie many* &c. *Although the passion of Christ ought to bee sufficient to wash away the sins of all men, yet it washed not them all away, but their sins only who shoulde belecue in him, & repēt. For this cause he saith, And himselfe bare our sinnes of many.*

Now omitting authorities let vs bring forth the reasons, which this vpstart Pelagian progeny by their profane & absurd opinion doth especiallie oppose against vs.

They labour tooth and naile to prooue that Christ died for all. why no man denieth it. For this

Isai. 53. 11.

De Arcanis
Catholice
verit. li. 8.
cap. 14.

The Ver-
quitarie
Pelagian
opinioⁿ tou-
ching the
restoring
of all into
favor and
grace with
God by the
death of
Christ, bee
they repro-
bates, or
dogs, and
swine.

is the voice of Scripture. They adde heerevnto
that he died for all, and everie particular man. We de-
ny not simply this their assertion, although we
finde not where the scripture speaketh on this ma-
ner. They farther vrgē that he died for all and everie
particular, both elect and reprobate, for Cain & David
for Judas and Peter, for them which shall bee damned
like sorte as for them which shalbe saved, without all re-
spect either of their faith or infidelitie. This is a hard
saying. They run on still, and say he died for all and
everie of these not onely in respect of the sufficiency of
his sacrifice and satisfaction, but also in regard of the ef-
ficacy of the same. What meaneth this newe device
I pray? That forsooth Christ by his death and blood
shedding hath truly and effectually delivered from
death, purged from sin, sanctified, reconciled unto God
and restored unto his grace and favour by his death
blood shedding all and everie single man, yea even those
who are not saved, but have bene ever since Caine, &
are at this day, and shall bee hereafter damned. This
is their abominable sottish opiniō, on which they
build an other as false and foolish, that forsooth
All the wicked as many as heretofore perished, or
this day perish, or hereafter shall perish; they neyther
perished, ne perish, nor shall perish, for their sinnes (when
as they are washed away by the blood of Christ) I say
but for unbeliefe alone. They who are not utterly
ignorant of this controversie and question wil easily
sily grant that we here coine nothing of our own
nor speake any thing with intent to slander & re-
proach them: But oh how horrible a sound is this

Christian cares?

These quaint and gay Procters of wicked imps
maintaine that all *ungodly and filthie dogs before &*
after the death of Christ, are received into the grace &
favour of God. We say first that this is a false & dive-
rh opinio; because it impugne th scripture, which
every where maketh open proclamation that the
wicked and *ungodly as long as they remaine destitute of*
faith and repentance, are not in the grace and favour of
God, but are, and continuallie remaine the children of
wrath and eternal malediction: neither are they delive-
red from sin and death, but are held captives and ensla-
ved by the devill, already condemned, and plagued with
heavy wrath of God.

Secondly, we affirme that this their forgerie is
most absurd & vaine; because it shamefully over-
throweth both it selfe, and maine principles of the
Christian faith. For let vs but propose vnto our
eares this *Thesis* or assertion; *All men without excep-*
tion, faithfull and unfaithfull, before and after the death
of Christ are truelie & vndoubtedly received into grace
and favour with God by the blood of Christ; what, trow
you, will be the issue ensuing herevpon? verily a
great heape of absurdities.

First original sin with the guilt thereof shall by
their position be vtterly taken away; and it
shall proue in their opinion an open falshood to
that all men are borne the children of wrath,
because in their iudgment all are borne in the fa-
vour and grace of God. But herein the Scripture
pronounceth on our side that we al are by
nature

The fal-
shood and
impiety of
the fore-
said opini-
on.

The abstru-
dity thereof.

nature the children of wrath.

Secondly all the children of Turkes, Saracens, Cannibals who are excluded from the covenant Church of God, shall hereby be borne in the grace and favour of God: and by force of Consequence there shall be saluation without the Covenant of God, and without his Church. O, thou sauage and cruel monsters of our age, who shan not to seate the infantes of Turkes & Infidels borne without the church in the bosome and favour of God: nor dread to plucke vnnmercifully the poore infants of Christians dieng befor Baptisme out of the bosome of God, and plung the head-long into hell fire. For who knoweth that they so fondly bind the saluation of infants to the Sacrament of Baptisme, that they expressly deprive them of euerlasting happines, and violently hale them out of Gods grace & fauour who die before Baptisme, vnlesse they haue been assisted by the prayers either of their parents or freindes. But if it be trew that by baptisme they are againe receiued into the fauour of God, how then wil this peremptory disputer maintaine that long since all mankinde was accepted into the same.

Thirdly, therefore this their straunge conceit bruiseth and quasheth in pieces an other opinion of theirs concerning the infantes of the faith borne out of grace, assailed by the Devill before Baptisme; and damned.

Fourthly all the wicked which before the de

Christ fell into hel fire, and were againe recon-
 led vnto God by the death of Christ, & restored
 to his grace and fauour: how (if this your asserti-
 on goeth for truth) how then, I say, fel they thece,
 how were received into it being dead, whereas
 they could no more offend through incredulity?
 therefore those vngodly persons shal either cō-
 nue in Gods fauour, and be saved without faith,
 shal, cōtrary to your position, be cast headlong
 from frō thece without your crime of incredulity.

Fishe, Incredulity either shal go for no sinne, or
 it be a sinne, then all sinnes shal not be purged
 by the death of Christ: or if all be cleansed, at least
 the sinne of incredulity shal be of more force and
 vertue then the death of Christ. But to say either
 of these were erroneous & impious: For incredulity
 not only is it selfe a sin, but the mother & nurse
 of al other offences: & cleaveth fast together
 with other sins even to the regenerate: howbeit it
 purged & forgivē to the by the bloud of Christ.

Sixtly, it is a shamefull & grosse lie to affirme that
 the wicked are dāned not for their vngodly sins,
 but for their incredulity. As if it were not registred

recorded in Scripture, *Theeues, covetous persons,* 1. Cor. 6. 10

drunkards and such like shall not inherite the kingdome

of God. As if Christ in his final iudgement shal not

send vnto the, *depart into hell fire, &c.* And as if for.

both incredulity were not the chiefe of sins. Nay

we argue the cleane contrary, that they are cōdē-

ned for sin, because they are condēned for incre-

dulity. For tell mee what sinne is more grievous

K

and

and heinous then incredulitie. Heere our Ap-
 stata sporteth and toleth ouer childishly. In-
 credulity, saith he, is not now considered as it
 in it selfe a sin: but only as it refuseth the meanes
 of saluation. For what is it, Sir, to refuse the meanes
 of saluation? Is not this a contempt of God? Is
 not a most detestable sinne & offence? verely in-
 credulitie is therefore a sinne, because it refuseth
 saluation with the meanes therof.

Seriently this their monstrous opinion beareth
 the wicked in hande that howsoeuer the truth of
 the Church doctrine touching originall sinne,
 the guilt of the wicked stande immouable, yet
 it is at no time inherent in them, nor can truly be
 attributed vnto them. For let vs take a Turk
 infant, or some barbarous ancient person, who
 neuer heard one syllable of the death of Christ
 and therefore cannot be saide to haue despised
 through incredulity; now let these disputers tell
 vs at what time they wil account these to stand
 in the grace and favor of God, to be reconciled vnto
 him, justified, and sanctified, whether in the
 mothers wombe, or soone after their birth, vnto
 ther in their childhood, or in their youth, whether
 in their perfect age, or in their old yeares: lastly
 whether in their life time, or after death. Nay let
 them tell vs if ever they are admitted into fauor
 how they fall from it, whereas neither any sinne
 nor a small incredulity is able to deiect the theologicall
 For the latter of these is not incident vnto them
 and the former are satisfied for by Christ. What

ever they here answer, the effect of all will
 one that either they wil auere that some please
 God without faith; or that some are cast out of
 Gods sight and fauor without actuall incredul-
 ity; both which are false and impious, and mu-
 tually destroy one the other.

Lastly, what cā be spokē more blasphemous, then
 that God hath accepted into fauor and lovingly
 cherisheth and cherisheth all the vnfaithful & wic-
 ed, such as were *Cain, Saul, Iudas, Herod, Caligula,*
 to conclude in a word al sort of malefactors, &
 filthy swine? what comfort can there be more co-
 mptible, then that thou art redeemed by Christs
 death, reduced into amity & friendship with him;
 whereas many thousands of those, which haue bin
 in like sort restored, notwithstanding perish ever-
 lastingly. My very heart quaketh and trembleth
 to prosecute these monsters any farther. Who is
 there then that thinketh not this so false an opi-
 nion, impious, absurd, and blasphemous to be far re-
 moved and banished quite out of the precincts
 & bounds of the Church.

Here me thinkes I here them cry themselues e-
 ven hoarse againe; *The promises of the Gospell are v-*
niuersall; they pertaine vnto All, they pertaine vnto Al.
 We therefore first demand of them this question,
 what manner of Consequence this is to say, *The*
promises are vniuersall; therefore reprobates and filthie
 men and dogs are restored vnto the fauour and grace of
 God. Why is not the contrary rather inferred: *The*
promises of the Gospell haue all of them a condition of faith

and repentance annexed with them; therefore they per-
 taine not at all to dogs and hogs. Then againe, as oft
 as they vrge vs with their *All, All*: so often will
 we reply vnto them our *Beleeving, Beleeving*. For
 the promises indeed are vniversall, but in regard
 of the repentant, and such as beleeue the Gospell.
 And here we appeale before the whole world to
 the very letter of the promise: *Come vnto me*
 Mat. 11. 28. saith Christ, but he addeth; *which labour and are la-*
den: that is, faint and sinke vnder the burthen of
 your sins, which falleth out in those which are re-
 pentant. And againe, elswhere in another place
 So God loved the worlde that hee gaue his onlie begotte
 Ioh. 3. 16. son that euerie one which beleeueth shoulde not perish
 Rom. 3. 22. but haue life everlasting. And Paule saith; The right-
 teousnes of God by the faith of Christ Iesus vnto all
 Gal. 3. 22. vpon all that beleeue. And in another Epistle; The
 Scripture hath concluded all vnder sin, that the pro-
 Ioh. 3. 36. mise by the faith of Iesus Christ should be given to
 that beleeue. And Christ againe teacheth how
 that he which beleeueth on the son hath everlasting life
 Act. 10. 43. And Peter also; All the Prophets witness that through
 his name all that beleeue in him shall receiue remis-
 sion of finnes. The like reason is to be yeelded of all o-
 ther promises of the Gospell. For they haue a co-
 dition of faith and repentaunce either expresse
 or vnderstood, and cannot without blasphemy be
 vnderstood of any other then of the whole num-
 ber of the faithfull.

They except against this our doctrine; that
 this meanes the promises are made to be particu-

Let the Author of the bookes *De Vocat. Gent.* of the calling of the Gentiles (whether this Author be *Ambrose*, whose title the books do beare, or *Prosper* as it is supposed by some) answer for vs, the people of God saith he, haue thei fulnesse, and although a great number of me neglect or cast from them the grace of their Saviour; yet there is a certaine speciall vniuersity of the elect, and foreknowne of God, reuered and discerned from the generality of all, so this content that a whole world might seeme to be saved out of the whole world: and all men might seeme to bee redeemed from out of all men. Wherefore the promises of the Gospell remaine *Vniuersall* to the faithful, howsoever they appertaine not vnto dogs and swine. The *Major* also of this practisall *Sylogisme* remaineth *Vniuersall*; *The promises pertaine to all that beleene.* But I beleene. Therefore they appertaine vnto mee. Again, *Christ died and praied for all that beleene.* But I beleene. Therefore he praied, and died for me. Nowe they are colde comforters who teach afflicted consciences to reason on this manner; *Christ died for all men.* But I am a man. Therefore *Christ died for me.* For why, may not a Turke, dogge, or hogge wallowing in the mire conclude on this maner. O notable comforters, and proclaimers of the grace of God. The

A speciall vniuersity of the faithful & elect,

Against the slander of pure particularists,

strength and very sinews of Christian comfort is not to be a man, but to bee ingrafted in Christ by faith.

1. Cor. 15.

22.

Farther they obieſt out of the Apoſtle, that men are quickened and made alive in Chriſt, even as they die in Adam. Where if they abſolutely define that all are quickned in Chriſt, the Scripture & experience ſhall refute and put them to ſilence. This is the which the Apoſtle ſaith, that Chriſt beſtoweth grace on *all* that are his; as *Adam* communicated and ſhared death with *all* that are his. And the one indeed, meaning *Chriſt*; through grace which is a worke of more moment; the other, meaning *Adam*, by naturall propagation which is a thing more eaſie. And that this is the ſcope & ſence of S. Paule the wordes which followe next in order plainly prove. For when hee had ſaid that all are quickned in Chriſt, he forthwith addeth: *But every man in his owne order: The firſt fruits is Chriſt; then they that are of Chriſt*, that is to ſay, they which beleeve, who alſo were given him by his Father, and for who he earneſtly praied vnto his Father. And S. Auguſtine interpreteſh this place not altogether vnlike vnto vs, whereas he ſaith, that it was therefore ſaid that all are quickned in Chriſt, not becauſe all who die in Adam, are the members of Chriſt; but becauſe as no man in the naturall body dieth but in Adam ſo no man is quickned in the ſpirituall bodie, but in Chriſt.

Ibid. 23.

Neither is there any more place leſte for the cavill, that by this meanes Adam is made ſtrong

Christ, if he drave headlonge with himselfe into
 destruction and the pitte and gulfe of death more then
 Christ sauerth and freeth from the very mouth of hell.
 For the power of each party is not to be measured
 esteemed according to the number of them which
 are and are quickened; but rather according to the
 manner wherby destruction & quickening is pur-
 chased or effected, and also by the greatnes of
 the benefites either lost or regained. To hurt is a
 matter of ease; but to heale a worke of much paine and
 as saith the proverbe. You may sooner and
 with much more ease destroy whole hundredth,
 then preserve & saue one; you may in shorter time
 cast a number from of the bridge into the stream,
 then deliuer one only from the perill and danger
 of drowning: In like manner it was a worke of
 more ease to destroy all mankind: then to restore
 the man out of that generall ruine and destructi-
 on. That the Devill was able to doe, and Adam
 so was able to doe it; this none but Christ could
 performe. Wilde beastes, and calamities haue
 power to hurt, and murther man: but it is in the
 power of no creature to repaire mans losse, of sal-
 uation and life eternall; but this was reserved to
 the power of GOD alone creator of all things,
 therefore the death of Christ had beene of grea-
 ter force then the sinne of Adam, yea though it
 had restored but one only man vnto life. And
 certaine it is and an vndoubted truth, that the
 blessings recovered by Christ, so far surpasseth those
 whose losse we sustained by Adam, as heavenly

things, and things eternall excell earthly and corruptible things. For *Adam* as the Apostle witnesseth is of the earth, earthly: but *Christ* is heavenly. *Adam* is a living soule, but *Christ* is spirituall: *Adam* cast vs out of an earthly paradise, but *Christ* hath placed vs in an heavenly Paradise, and hath given vs everlastings happines.

Thus far I haue thought it meete and conuenient to proceede in setting downe the fruites of Christs death and resurrection, which all appertain to them all, and them alone who sticke fast vnto Christ by faith: & in making answer to the sayls and flanders of Heretiques, &c.



And restored but one only man unto life. And
 because it is and an undoubted truth, that the
 whole is recovered by Christ, to far surpasseth
 whole loss we sustained by Adam, as heavenly
 things

A SHORT INTRODVCTION TO
 the Cōtrouersie of the Sacramēt of the Lords
 Supper, vnfolding the substaunce of
 the cheifest questions cōtroverfed
 or not controuersed therein
 betweene the profes-
 sors of the Gospell.

Compiled and written by D. David Parry.

Four generall Premises.

1 **L**et our yong Diuines carry in memorye
 that the questions touching the Cere-
 monies and rites of the Supper are to bee distin-
 guished from the doctrine, which is the promise
 of the Gospell annexed vnto the outward and
 visible rites.

2 Let them also learne to put a difference be-
 tweene the questions cōtroverfed, and not con-
 trouersed, alwel concerning the rites, as con-
 cerning the doctrine.

3 Let them knowe that the questions contro-
 versed aboue the rites and ceremonies are not so
 principal, nor of such circumstance, as the other
 which concerne the doctrine, and that for the
 most part they may, and ought to be decided in
 equitie according to the circumstances of time,
 place, and person: yet with this caueat, that all
 be done for edification.

4 Let them know moreover, that the maine
 questions touching the doctrine of the Lordes
 Sup-

Supper not controverted hitherto by any are three; and againe on the other side the questions controverted are also three; wherunto all the rest may easily be referred, Touching both these I will verie briefly instruct the yonger sorte.

The three questions touching the Lords Supper not called into doubt or controversy are these.

I. What the Supper of the Lord is?

All the professors of the Gospell agree in this point, that the Supper of the Lorde is a Sacrament of the new Testament, instituted and ordained by Christ, wherein together with the taking of bread and wine the true body and blood of Christ is received, and the communion or participation of Christ with all his blessings and benefites is sealed up in the heartes of the faithfull beleeuers.

II. What are the ends or uses of the supper instituted by Christ.

Herein also all the professors of the Gospell agree in one, that this receiving of the Sacrament confirmeth our faith of the promises of grace both because this is the generall and common vse of all Sacraments whatloeuers; & also because Christ himselfe hath said of this Sacrament, *Doe this in remembrance of mee.* And, *This cuppe is the new Covenant in my blood.*

Luc. 22. 19.
20.

III. What is giuen & received in the Lords Supper.

In this also there is a mutuall consent of all; that the bread and wine are given and received visibly corporally by the hand and mouth of the minister & communicants: but the body & blood of our Lord with the benefits of his passion are invisiblie and spiritually given and received by them both.

In all these, I say, there is a ioynt agreement betweene al diuines which professe the Gospell: for vaine brablers, whose brawles and iarrs may not be the measure wherby to iudge of the consent, or controversies of the churches professing the Gospell, they neyther agree in these, nor in any other.

The three questions called into doubt or controuersie are these.

The first question.

What is the union of the Signe signifying or the Thing signified in the Lordes supper: whether it be Transubstantiation, or Consubstantiation, or only a mysticall reference or relation of the one to the other.

To this question we make an answer conso-
nant to the Catholicke faith in three seuerall pro-
positions, the two of which are Negative, and
third Affirmative.

I. Proposition.

*The Signes and the Things are not united by Tran-
substantion, that is, by such a change as in which the
substance of the Signe are transformed into the substance
of the Things, the accidents onely remaining.*

The reasons of the first proposition.

I The

1 The first reason is because as *Irenaeus* saith there are two things which haue a Sacramentary proportion in the *Eucharist*, which the Accidents of bread and wine, & the substance of the body and blood of Christ can by no means haue.

2 The second reason is deduced out of the wordes of Christ who saied, *This is my body*, not, *let this bee*, or, *bee made my body*.

3 The third reason is because the bread is termed bread both before the action of Consecration, in the action, and after the action.

4 The fourth reason is because the sounder Fathers retein the name of bread in the Lords Supper; and when they speake by way of Hyperbole of changing of the bread, they will be vnderstood to speake Sacramentally. As *Theodoret* Dialog. 1. witnesseth saying; it was the will of Christ that they whose the Sacraments should not bend and set their mindes on the nature of the things which are seene, but should beleue that which was made through grace by alteration of the names. Here in the same dialogue he teacheth that we must vnderstand a sacramental change in these wordes; Christ honoured the visible signes with the title and name of his body and blood, **NOT BY CHANGING THE NAME,** but by adding grace to the nature.

The second proposition.

II. The Signes and things signified are not united by Consubstantiation, that is, by a real Existence of two bodies in the same place, or, by the close conveiance of one within the other, such as we see is of the corne in a sacke.

The change
of the
things in
the Sacra-
ments is
the cause of
the change
of the names

mony in a mans purse, of an Infant in his cradell, or of
one in a roundlet. For this is a likelihood of things
united in substance.

The Reasons of the second proposition.

The first reason is, because the words of Christ,
This is my bodie doe signifie vnto vs, not *where*
Christs body is, neither what it is *IN, WITH,* or
VNDER the bread: but what the bread it selfe
ought to be vnto the godly in this vse.

The second Reason is, because the body of
Christ is a true instrumentall, finite, & visible bo-
dy; after his ascension no longer present on the
earth or *everywhere*, but cōversant and remaining
in heaven, even vntil his last comming.

The third Reason is, because the sounder Fa-
thers do teach that the body and bloud of Christ
is in the bread & wine, not as in a caue or den, but
as in a mystery, and by a mystery. *Chrysostome opere*
imperfecto Math. Homil. 11. saith *In holied and sancti-*
fied vessels is contained not the true body of Christ, but
the mysteric of Christs body.

The third proposition.

III. *The Signes and Things haue their coherenoe*
in the Lords Supper by a Sacramental vnion. Now this
vnion is of like quality with that vnion which is
common to the whole kinde of Sacraments; other-
wise it should not be a sacramentall vnion, but by
title of distinction should be tearmed, *The vnion*
in the Lords Supper. But in al the other Sacraments
there is an vnion of Relation and respect, so wit, *A*
mystic

mysticall signification of the Thing signed by the Signe
a sealing, exhibiting, & receiving thereof after a lawfull
use, which is not without the faith and repentance of the
which approach vnto it to use it.

The reasons of the third proposition.

1 The first is drawne from the nature of the
whole kinde, in this sort;

There is such an union in all Sacraments;

Therefore in the Supper also.

The Antecedent or former proposition
of this argumēt is manifest out of the
definition & principal end of the Sa-
craments.

2 The second is framed on this manner;

*The bread is the body of Christ either in the
truth of the thing (as Augustine accord-
ing to Prosper's opinion speaketh) or
in a mysterie signifying it.*

*But it is not the body of Christ essentially &
in the truth of the thing; because there is
no Transubstantiation.*

*Therefore it is the body of Christ in a myste-
rie so signifying.*

3 The third reason is, because all the arguments
by which the sacramentall speech in the wordes
of the Supper is proved are hithervnto belong-
ing. For a sacramental union requireth sacramen-
tall phrases and termes.

4 The fourth is, because we have the testimo-
nies of the Fathers, that the bread is a signe, figure
and

and sacrament of the body of Christ no longer
absent, but present, and yet present not in the
outward and visible elements of bread and wine,
but in the worde ioyned with them; present, I
say, not to the mouth, but to the heart; not local-
ly and in place, but mystically, and spiritually.

The obiection of Papists for their Transub-
stantiation drawne out of the words
of the Supper.

*This which Christ gave, and the Priest con-
secrates is the body of Christ;*

Obiect.

Therefore it is not bread.

The argument holdes from the rule of things
different; as if a man should say, *This is a man, there-
fore it is not an Oxe.*

Wee deny that this argument is framed, as you
say, from the inducing of one speciall by the re-
moving of the contrarie of the same kinde: be-
cause it is rather a faulty processe in argumentati-
on from the inducing of a sacramental respect which
but an Accident, to the displacing and deni-
all of the subject & substance; such as this is, if I should
say, *This man is a Father; Therefore he is not a man.*
or so they argue, *This bread is the body of Christ
therefore it is not bread.* There is therefore in this
argument a Fallacie of Accident no lesse absurd tho
you should thus conclude, *This thing is a table;
therefore it is not wood.* For although the body of
Christ bee not the forme or Accident of bread,
yet the Relation and respect which the bread
hath

Ans.

hath by vertue of the promise vnto the body of Christ is the forme of a Sacrament: Whence it is a weake kind of reasoning to say; *A done is the holy Ghost; therefore it is no longer a done. Circumcision is the covenant of God; therefore it is no longer Circumcision. The cupp is the New Testament; therefore it is no longer a cuppe.*

The answer to all the testimonies of the Fathers which the *Papists* alleadge for the change of the signes is common; that they are all to be vnderstood of the Sacramentall not of an essentiall and reall mutation, which is apparant out of the consent of soundest Fathers in this point of the sacrament.

II. The second question.

Howe both the signes, & the heauenly things signified, are exhibited or receiued in the Lords Supper.

This question is in controuersie betweene both with the *Papists* & the *Vbiquitaries*, because both of them are of opinion that the things being present in their signes, or vnder the shewes of the signes are; covertly and miraculously carried vp and downe in the hands of the ministers, handled by them, and put into the mouthes of the Communicants. We contrariwise teach, that the things with their signes are both together exhibited and receiued with their signes in the lawfull vse of the Supper, but in a diuers manner. For the

signe

signes are handled by the Ministers, and take by the mouth of the Communicants; But the things themselves are given by Christ our high Priest, & received by faith. This point may in like sort with the former be expressed in three propositions; two negative, and one affirmative.

I. The first proposition.

The things signified, that is, the bodie and bloude of Christ, are neither handled, nor reached out by the hand of the Ministers to be received corporallie in the signes.

The Reasons of this first proposition.

The first reason is collected negativelie from the whole kinde of Sacraments, thus,

In no Sacrament the Ministers handle or bestowe things spirituallie signified.

Therefore neither in the Lords Supper doe they handle the thing spiritually signified.

The Antecedent is proved both by an induction or instance in every Sacrament, which is evident by the adversaries owne confession; and also by the proportion betweene the Sacrament, and the worde. Marc. 1. *I am the voice crying &c.* loh. 1. *I baptise with water; he which cometh after me shall baptise you with the holie Ghost, and with fire.* 1. Cor. 3. 7. *Neither he that watereth, nor hee that planteth is anything, but God which giveth the increase.* Therefore holdeth alike also in the Sacraments, which are visible word.

The second reason is this.

L

The

The things signified are not corporally, IN, WITH, or VNDER the signes, as hath beene shewed.

Therefore they are not handled, or distributed by the hand of the Minister.

3 *The third reason proceedeth thus, The things signified in the Supper are spiritual, which coupled with their signes are offered in the promise of grace.*

But the promise of grace is not handled with hands &c.

4 *The fourth reason is the testimonies of Fathers as Chrysost. Sermon de Euch. in eu. an. Thinke not when yee come to these mysteries, that yee receive the Lords body at the hands of a mā; that is to say the Minister with many other such like places.*

II. The second proposition.

The things signified I meane, the body and bloude of the Lord are not received WITH, IN, and VNDER the bread and wine by the mouth of the body.

Reasons of the second proposition.

1 *The first is, because they are not bodily presented with, in, and vnder the signes as hath been shewed quest. 1. propos. 2.*

2 *The second is, because they passe into the belly which is the receptacle appointed for bodily meates 1. Cor. 6. 13. For all which entereth into the mouth, goeth downe into the belly Mat. 23.*

3 *The third is because the promise, wherein the things are offered, is not received by the mouth*

III The third proposition.

The things signified; suppose, The lordes bodie and blood are receiued spiriually by faith.

The first reason is deriued from the condition of the whole kinde; because in Sacraments the things signified are receiued by faith: by which alone as we are iustified; so we receiue all the benefites of the new Testament.

The second is, because the promise of grace is not apprehended but by faith. Nowe the communion of the body and blood of Christ is the promise of grace. See *Ursin. Volum. 1. Pag. 103.*

The argument of a certaine famous Disputant framed in defence of the eatinge
Christ's body with our mouth.

Ob. To whatsoeuer instrument the eating of one thing in the Lords Supper appertaineth to the same the eating of the other ought to appertaine.

But the eating of one body, that is the bread, in the Lordes Supper appertaineth to the mouth.

Therefore the eating of the other, which is Christ's body, appertaineth to the same.

Ans. 1 The Maior is true in such meates as are naturally conioined, or containe one the other, of which sort is a Pye. Now the bread and the body of Christ are not so ioined together. In these it is false.

The Maior thus he proues;

Whosoever includeth in the same worde of eating both bread and wine, & the body & blood of Christ, affirmeth also that they are both received with the same instrument.

But Christ includeth both bread & wine, & his body & blood in one & the same worde of eating.

Therefore CHRIST affirmeth that they are both received with the same instrument of eating.

Ans. 1. The prooffe of the *Major* faileth, because an *universal* affirmative should be concluded in *Barbara*.

2 The *Major* beggeth that which is in controverſie and is denyed. The falſeneſſe thereof appeareth *Iohn* the third, where CHRIST includeth in the ſame worde of birth the ſpirit and the fleſh: and yet it followeth not that they both are borne after the ſame manner, or by the ſame instrument.

3 The *Minor* alſo is falſe. For this worde of eating is referred to the hollyed breade, not to the bodie, but by way of conſequence. For properly pertaineth unto that, which the Lord tooke in his handes and brake, which was bread and not his body. This reaſon is vvorthy the marking for that according to the *Papiſtes* and ſuch as ſimply mainteine *Conſubſtantiation* the bodie of CHRIST is not there before the wordes of conſecration (as they call them) and

pronounced, but beginneth to bee therein the very last instante of the pronouncing of these wordes, *This is my bodie*. But according to the Ubiquitaries, which are as it were chymicall con-
substantiators, it is there indeede, as in any other breade, but it is not yet edible vntill after con-
secration. CHRIST then commaunded not to eate that with our mouth in the breade, which syet was not in the breade, or as yet was not edible.

Then againe he proues the *Maior* of his former illogisme.

A word having but one signification is to be taken but in one.

But eating both of the breade and of the body of Christ hath but one signification, viz. with the mouth.

It is then to bee taken in one signification of both.

Ans. 1. Heere againe faileth the prooffe of the *Maior*, being an *universall affirmative*, which should haue bin concluded in *Barbara*.

The *Minor* is a begging of that which is in cō-
overfic.

The third question.

Unto whom these things are offered, and of whom they are received.

Heereunto is there made aunswere in two

Propositions, both being *affirmative*.

1. Proposition.

The things signified are received by the faithful alone

1 Reason. Because only they that beleue receive the promises by faith.

2 Reason. Because they alone that beleue have the spirite of Christ, from the which his life-giving flesh cannot be separated,

3 Reason. Because in them onely that beleue Christ remaineth, and they in Christ Eph. 3. 17.

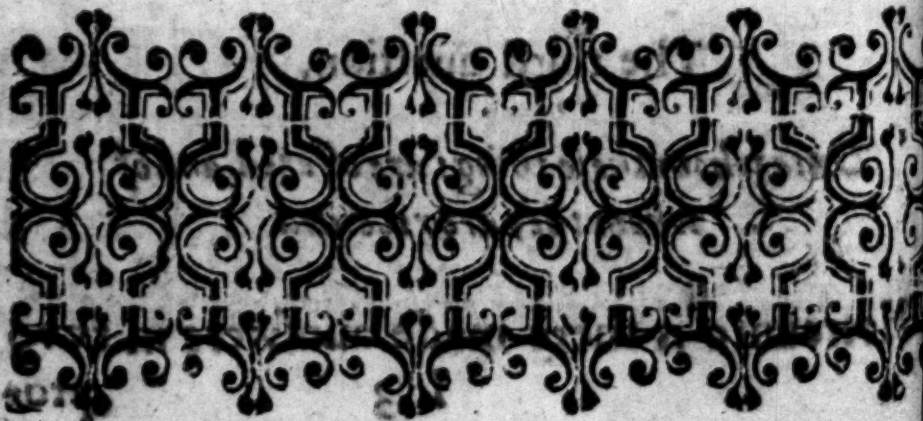
4 Reason. Because they alone that beleue receive and have life. *Ioh* 3 & 6.

2. Proposition.

The ungodly comming without faith receive the signes without the things themselves.

Looke the reasons as they are set downe in the Catech. pag. 586.

Looke the objections for the eating of the vⁿgodly, *Ibid.* pag. 52.



A BRIEFE EXPLICATION OF 167

the whole controversie concerning the
Lords supper betweene the Consub-
stantialls, and the true beleevers.

The chiefe pointes of this explication.

What errors the Consubstantialls impute vnto vs.

*The arguments of the Consubstantialls against our
doctrin of the supper.*

*The shifts of the Consubstantialls in eluding some of
our obiections.*

*Arguments against the presence and corporall ea-
ting of the body of Christ, IN, WITH, and V N-
DER bread.*

*The arguments wherby the opinion of the Vbiqui-
taries is refelled, and the truth of sound doctrine
confirmed.*

*The errors which the Consubstan-
tialls fallly impute vnto vs
with their refutation.*

Ob. **I**N the doctrine of of the Lords Supper there
are (say the Consubstantialls) two extreames to
be avoided: for both every verue, & every truth stand-
th betweene two extremes. The one is of the Pa-
pistes; the other of the Sacramentaries: and on each
side it seemes to be fourfold. The errors of the Papistes
are: 1 Transsubstantiation. 2 The worshippe of bread. 3.
The sacrifice of the masse. 4. A maiming of the sacramēt

Ans. They set downe indeede the errors of the
Papistes, but they cannot refute them: because
their opinion agreeth more with the opinion of

the Papists, then ours doth.

The Con-
substanti-
als retaine
the errors
of the
Transub-
stantials.

For first, although they teach not *Transubstantiation*, yet they teach *Consubstantiation*, whereof there is nothing delivered in the word of God.

2 *Whereas they teach the bodilie presence of Christ*, it must needs be that they also worship Christ in the bread, whom they suppose to bee bodily present *in, vnder, with, and to* the bread; which is a thing no lesse idolatrous, then if they worshipped the bread. For wheresoever Christ is, whether in a visible or invisible manner, there he is to be worshipped.

3 They establish *the sacrifice of the Masse*, because, as it hath bin already said, whilst they are bound to worship Christ in the bread, they are enforced to aske of God forgiveness of their sinnes for that Christs sake, whome they beare in their handes; which is nought els but the Popish oblation of Christ.

4 They of force admit the mangling or abridging one part of the Sacrament. For they retaine the foundation, on which the Papistes build this error. For whereas they hold a corporal presence of Christ *in, with, vnder or to* the bread, they must necessarilie either withholde the cuppe from the Communicantes, because, in their doctrine and opinion, the blood of CHRIST is in his body; or else they must separate CHRISTES blood from his body; then which nothing can be more absurd.

Wee offend not, as they charge vs, in the defect

keepe the meane. For wee teach the spirituall
presence and participation; that is to say, that all
the faithfull which eate and drinke the breade and wine
truelie made partakers of Christ himsele, and at his
benefites, and so made one with him, that they become
of his flesh, & bone of his bones. But they, as it hath
eene already demonstrated, offende as doe the
baptists in the excesse.

Yea but, say they, these are the errors of the
sacramentaries, to say that

Obiect. 1. The Sacraments are only bare signes and
tokens.

Ans. We teach no such doctrine: but we teach
that the Things signified are exhibited and received
together with the Signes, although not corporallie, yet
in such manner as fitteth Sacraments.

Obiect 2. CHRIST is present onlie according to
his working.

Ans. Neyther is this our doctrine, but we teach
that Christ is present and united unto us by the holy
ghost, howsoever his body be farre remooved and absent
from us; in like sorte as he is wholly cōuersant with
us by his ministry although it be otherwise in re-
spect of his other nature.

Obiect. 3. In the Sacrament is only an imaginarie,
figuratiue, and spirituall bodie of CHRIST; not an
essentiall bodie.

Ans. Touching the imaginarie bodie objected
eene neuer made mention thereof, but our whole
doctrine is concerning the true flesh of CHRIST,
which is presente vnto vs, yea though hee re-
maine

The true
catholique
opinion
keeping a
iust meane
betweene
the errors
of the Trā-
substantials
& Consub-
stantials of-
fending in
the excesse;
& the Ara-
baptists of-
fending in
the defect.

maine still in heaven. Farther we say, that we receive the bread and the body, but both in their proper manner.
Ob. 4. *The true body of Christ which hung on the cross and the true blood which was shed for us is distributed but spiritually: that, it is received of them only which are worthy Communicants; and the unworthy receive nothing but the bare signes to their iudgement, and condemnation.*

Ans. This objection is indeed the very doctrine we preach, and therefore we grant the whole, as being consonant and agreeable with the word of God, the nature of the Sacramentes, the Analogie of faith, and the communion of the faithfull; with Christ.

II. The arguments whereby the Consubstantial labor to overthrow our doctrine touching the Lords Supper, together with their Confutation and Answeres.

Arg. 1. *The words of Christs institution are plain and evident, THIS is my bodie, THIS is my blood.*

Ans. The words they cite are swords to cut their owne throats. For they say that *in, under, and with the bread, Christs bodie is really received*; whereas Christ saith, that *the bread it selfe is his bodie*. Therefore they do the Church a double wrong. One, in that they thrust on her their owne words in steed of Christs. Another, in that they think her so blind that shee cannot see the diversity of these two sayings, *The bread is in the bodie*; and, *The bread is the body*. Moreover they make Christ a liar. For they deny that the bread is his body, and say, that his body

is in the bread. Let them looke what answer
they wil make vnto Christ in the last day of iudg-
ment concerning this despightfull and reproach-
full blasphemy. The Popists themselves rather re-
fine Christs words then our *Consubstantials*. For
they teach that the bread is so the body of Christ,
that forsooth it is chāged into the body of Christ,
but these men keepe not the word, but follow, as
they say the sence and meaning. Wherefore wee
must search diligētly whether of vs is in the truth.
Our doctrine shall be proved in the end.

Repl. In the same place this expositiō is added: which
given for you, and which is shed for you.

Ans. 1. Thus to argue is to begge that which is
in controversie. For they take this as granted, that
the bread is properly termed the body, which remaines
yet to be proved.

Ans. 2. We answer by retorting the argumēt, thus
That which we properlie call the bodie of Christ was
given for vs:

But the bread was not giuen for vs.

Ergo, &c.

Ans. 3. As the bread is the bodie broken; so the break-
ing of the bread is the breaking of the body:

But the breaking of the bread is improperly and my-
sticallie the breaking of the bodie of Christ. For
the breaking of the body is the crucifying therof.
Therefore the bread broke is in a mysticall sence the
bodie broken.

Arg. 2. The second argument is drawne from the au-
thor Christ himselfe, which is true.

Ans.

Ans. This argument takes that for a ground which is in controuersie: for they must proue that Christ said his body was *in, under, or with the breade*. No one may speake figuratiuely, & yet plainly to
Replie. 1. *He is omnipotent. Ergo he can be euer where, yea even in the bread.*

Ans. 1. Though he could make two contradictories at once true, yet he will not.

2. God cannot do thinges contradictorie, because he is truth. But to will thinges contradictorie is the part of a lier. We do not therefore deny the truth and omnipotencie of God, but therelies; nay we defend it, saying that God doth what he speaketh. But they oppugne it, by teachinge that in God are contrarie willes.

Repl. 2. *Christes bodie hath manie prerogatiues wherby it differeth frō our bodies, as namely, that it was borne of a virgin, walked on the sea, was at one time in the graue, in hell, and in paradise, passed through doores shut.*

Ans. These examples are partly improper or unlike, partely false. *Unlike*

1 Because they may also be incident to creatures: as walking on the water to *Peter*, passinge through shut doores to spirites.

2 Because they imploy a contradiction; for when he is said to be borne of a *Virgin*, he is not at the same time saide not to be borne of a *Virgin*. But at once to be finite and infinite implieth a contradiction. *False*

1 For he passed not through closed doores, wheras they might yeeld and giue backe to him.

1 For

2 For neyther did he passe through the dore of the sepulcher, whereas that is saide to haue ben opened by the Angell:

3 For neyther was Christes body at one and the same instante in manie places, which they seeme to haue taken from *Augustin*. But he saide, *that his body was in the graue, his soule in hel, his Deu* *every where.*

Augustino.
ad
Dardan.
epist. 57.
Read the
place.

arg 3. The third argument is taken from the circumstance of time, thus

No man Speaking seriously speaketh figuratiuely, Christ appointing his last Supper spake seriously: Ergo he speake not figuratiuelie.

Ans. 1 I deny the maior: for els it would follow, that no man speaking figuratiuely should speake seriously, which is most false. For God in al the sacraments, though he speake figuratiuelie, yet he speaketh seriouelie. *I haue earnestly desired (saith Christ) to eate this passeover with you. I am the vine, you are the branches. Let this cup passe from me. If it be thus in the greene wood, what shal become of the drie?* He alleadged the 22 ps. Al this though he speake figuratiuelie, yet did he also speake the seriously.

Ans. 2. To the maior I answered, that no man thet useth ielling or oblcure figures. But this is a plaine figure, because comon: & his disciples speake this to him, *where wilt thou that we make ready the passeover for thee?* It is vsual in al sacraments. It is forcible, because it expresth the likelihood between the signe and the thinge signified, with the certaintie of their coniunction in lawfull vse.

Ans.

Ans. 3. We may thus retort i.e. Because Christ spake seriously, therefore he vied a figure, liuely expressing the thing.

Repl. Christ said; his cup is the new Testament. Now

In testaments we use to speake properly.

Christ here ordained a Sacrament. Ergo &c.

Ans. I deny the Maior, & retort it: because when he would institute the Sacrament, he spake figuratiuely, calling his supper a testament, which is to be understood figuratiuely.

1. Because otherwise there should be two covenants, one proper, the other the Lords supper.

2. Because otherwise all should bee excluded from the covenant of God, which could not come to the Lords supper, and all that received it should be in the covenant.

2. *Repl.* **IN MY BLOOD.** Therefore the real blood of Christ is in the supper & is drinke by our mouth.

Ans. We answer by retortio, because the new Testament was made by the blood of Christ that was shed vpon the Crosse, & which is applied vnto vs by faith, not received through the mouth. For els they should be excluded which cannot come to this Sacrament.

3. *Repl.* There is an Emphasis in this worde **New**. That which in the Olde Testament was done figuratiuely, is in the Newe done really.

7. *Ans.* If they adde, Christ body is eaten therefore with the bodily mouth there is more in their conclusion, then is contained in their Proposition: because there was no figure in the old Testament, which

figure

signified the bodily eating of Christ.

Ans. We answered againe, thus by *retortion*,

The body of Christ is eaten no otherwise in the new Testament then in the Olde.

But in the Olde it was eaten only spiritually.

Therefore it is so eaten also in the Newe.

repl. 3. *The New testamēt differeth from the Olde; because in the Olde there are types and figures, but in the Newe the body is selfe, Heb. 9. Cor. 2.*

Ans. 1. This difference of the Olde and New Testament, That in the Olde Christ is not eaten bodily, in the Newe he is, is no where expressed in the scripture. In these sayings of the Apostle which they cite, *A body* signifieth that the shadowes of the Olde Testament are fulfilled by Christ; because *A body* is there opposed to those shadowes. againe because he calleth it *The body of Christ*, which phrase sheweth that these types are fulfilled by Christ.

Ans. 2. Againe we answered by *concession* or graunt as much as they conclude Although we haue Christ exhibited in the Newe Testament, and he borne man; yet hence it therefore followeth not that his body is in the bread, but only that it is in the Newe Testament.

arg. 4. From the consent of the Evangelists, and of Paul. *Matthem* (as *Theophylact* counteth) wrote his Gospel in the 8. yeare after the ascension: *Marke* in the 10. *Luke* the 15. *Paul* the 20. & they al use the same words.

A

A speech often uttered in the same words is not figurative:

Such an one is that speech of the Lords Supper, Therefore it is not figurative.

Ans. 1. We deny the *Major*, because when any figure is cleere, manifest, & Emphatical, as this is, it is retained.

Ans. 2. The *Evangelists* do also repeat the words of Christ, which he spake figuratiuely. That same though figurative is often repeated, *Thou shalt baptise with the holy Ghost, & with fire.* Ioh. 1. Mat. 3.

Ans. 3. Besides it is a fallacy from mistaking of the Cause; because a speech is not therefore repeated because it is figurative or proper, but that it may be the better rooted in the heartes.

Ans. 4. Againe we deny the *Minor*, 1. Because *Mathewe & Marke* say *This is the bloud of the New Testament.* Luke saith, *This cuppe is the Newe Testament in my bloud.* 2. *Mathewe & Marke*, say *This is my body:* Luke & Paule adde, *which is deliuered for you.* 3. Luke saith, *which is deliuered for you:* Paule *which is broken for you.* 4. Paule saith, *The bread is the communion of the body of Christ.* For although in this place he treateth not of purpose of the Supper, yet he exhorteth therunto.

Repl. 1. The meaning notwithstanding is one & the same.

Ans. Wee seek not now after the meaning of the wordes, but whether the wordes are the very selfe same.

Repl. 2. There is no mention at all made of any figure. Where there is no mention made of any figure, there

is no figure.

Heere there is no mention made of any figure.

Therefore here is no figure.

Ans. 1. We deny the *Maior*, because that were fond, and men should seeme to boast of their skill, if they should say they had vsed some excellent figure. The scripture also speaketh often figuratiuely, and yet it addeth not that it spake figuratiuely.

Ans. 2. Wee deny the *Maior*, because they make mention of a figure, whilst they expounde it; which is manifest by the nature of the *Subiect* & *Predicat*. The bodie was borne of the virgin, was crucified, &c. *Bread* is made of meale.

Ans. 3. He commaundeth that this should be done in remembrance of him; therefore the bread is termed his body as a memoriall.

Ans. 4. *Mathewe* & *Marke* say, This is the blood of the New Testament: *Paul* and *Luke*, This is the New Testament in my blood. Nowe the New Testament is an obligation of God for the receiving into favour of such as beleeue, and repent: & of them, for the exhibiting of faith, and obedience vnto him.

Ans. 5. *Paul* saith that, The bread is the communion of the body of Christ, which is no bodily eating.

1. The faithful are thereby one body in Christ.

2. He compares it with the communion of the altar in the olde Testament, which was not corporall.

3. It can be attributed to the faithfull alone, & not to the vngodly.

M

4. *Iohn*

4 *John* expoundeth this communion by remission of sinnes. *If we walke in the light, we haue fellowship with him, and the blood of Iesus Christ the sonne of God cleanseth us from all sinne.*

Repl. 3. *Nay Paul* useth three wordes which are three demonstrations.

1. COMMUNION.

Ans. But this Communion is an vnion with Christ, and an enioying of all his benefites by faith. To this belongeth the similitude of the Body and the Members; of the Vine, & the Branches; which haue no reference to any corporall eating. This communion both was & is common to all the godly from the beginning of the world, to the end thereof. But they could not eate it bodily: That we may growe in him, of whom the whole body is coupled. He that cleaueth to the Lord, is one spirit with him. And wee are all baptised by one Spirit into one body. But this wee knowe that wee dwell in him and he in vs, in that he hath giuen vs of his Spirit. This vnion then is that communion which is by the holy Ghost, and therefore spirituall. For breade cannot be this communion but only by a figuratiue speech called *Metonymie*.

2. GUILTY OF THE BODY.

He that is guiltie of the body of Christ eateth it.
They that receiue vvorshipfully are guiltie of the body of Christ.

Therefore they eate it corporally. For spirituall they can not: for if they should so eate, they were not guiltie.

Ans. I doe deny the *Maier*. For he is guilty of
the bodie of Christ who by his sins crucifieth it,
and despiseth the benefite of Christ. Now vnto
is quite there is no neede of anie bodily eatinge;
but not to receiue Christ by faith when he is offered
vnto vs. So the iniurie offered vnto the *Maier*
said to be offered vnto the Lord.

Not discerning the bodie of the Lord.
They that discern not the bodie of the Lord eat it.
The guiltie discern it not:
Therefore they eat it.

Ans. We grant if the *Maier* be taken sacramen-
tally, viz. of that bread which is named Christs bo-
dy, it is true: if properly, it is false. For not to discern
is not to yeeld honor ther vnto due, to contemne him,
and not to receiue th thing signified. So Heb. 10.
er. 29 they are said to treade vnder feete the Son of
God, and to account the blood of the covenant an vnholy
thing, which contemne him.

arg. 5. Drawne from the testimonies of the Fathers
and godlie antiquitie in the vncorrupt Church.

Ans. The sayings of the Fathers are to be taken
of sacraments allie, or of the spirituall Communion. They
say often that the bodie and blood of our Lord is
giuen vnto vs with the bread & wine. If the they
allowe of Corporall presence they allowe also of the
apistles Concomitancie, or the separation of the bloude
from the bodie.

Augustine saith: Thou receivest that in the bread,
which hange on the Crosse; that in the cuppe, which was
shed from Christ his side.

M 2

Ans.

Ans. In the bread as in a signe, that is, together with the Signe thou receivest the thing signified. When we receive the bread we are sure that we have Christ.

2^m Cyrill on Iohn saith: By a naturall participatio, not only spirituallly, but also corporally: not only according to the spirite, but also according to the flesh: corporally, and essentiallie.

Ans. Cyrill speaketh not of the manner of eating, but of the thing eaten: he sheweth that we are made partakers not only of the spirit, but also of the humane nature of Christ. Now he meaneth the spirituall communion.

3^d Upon it he citeth the places of Ioh. 6. 54. & Cor. 6. 15. where there is no mention made of any corporall eating.

2. He speaketh of the presence of Christ not in the bread, but in vs.

3 He proveth this abiding of Christ by the use of the supper, not by the corporall eating of it.

4 He so describeth it, as that he saith it shall endure in the life eternall.

5 He speaketh of that Communion which is proper to the Saints; now that is spirituall. For else it should also happen to the wicked.

III. The Shiftes of the Consubstantialists in eluding some (not all, for there are more objected against them) of our objections.

I. We doe not mean (say they) a naturall and carnall eating.

Ans. We obieſt not this againſt them, but on-
ly we aſke, whether Chriſt be eatē bodily, either
after a groſſe or ſubtile manner. How ſo ever they
anſwere, there is too much idolatrie in their opi-
nion. For Chriſt refuting the Capernaites diſtin-
guiſheth not the eating of himſelfe into a groſſe
or ſubtile manner, but he ſimply ſaith that his bo-
dy cannot be taken with a bodily mouth. For hee
ſaith that he ſhall aſcend, and that the words which he
ſpeaketh are ſpirit and life.

Ob. 2. We maintaine not the vbiſquitie. For thereof
is not one word mentioned.

Ans. Here is to be noted the diſagreement of our
adverſaries about *Vbiſquitie*. Neither is there one
word mentioned to this purpoſe, that the body of
Chriſt is at once in many places. For it is a proper-
ty belonging only to his divine nature, to be at a
time in many places. Moreover vpon this opiniō
of theirs followeth the *Vbiſquitie*, for hee which at
once is all in divers places, muſt needs be infinite,
and therefore neceſſariely everie where.

Ob. 3. We doe not deſtroy the article of Chriſts aſcend-
ing.

Anſw. But they ſtumble at it. For whileſt
they avouch, that as often as the Lordes Sup-
per is celebrated, CHRIST is eaten corpor-
ally, they muſt needs ſay that hee remay-
neth inviſibly vpon earth, (whereas indeede hee
is ſaide to have left the worlde, to have aſcen-
ded from an inferior to a ſuperiour place, there to
remaine in heaven vntill he come to judgment.)

or that he descendeth from heaven, as often at the Lordes supper is celebrated. This is already refuted. How then is he in the breade?

Object 4. *Wee take not awaie the doctrine of the proprieties of his humane nature.*

Ans. Yes quite awaie. For they will have his humane nature to be such, as is neither seene, felt, nor circumscribed.

Repl. But Christ layde aside those infirmities, and reserved his naturall proprieties.

Ans. Nay these are his naturall proprieties which being taken awaie the truth of his humane nature is also taken awaie. *Augustine*: take away the space & dimension of bodies, and they will be nowhere.

Object 5. *We do not abolish the doctrine of communicating proprieties.*

Ans. Yes they doe. For they applie the properties of the divine nature (which are attributed to the whole person in cōcrete) vnto both natures: I will be with you vnto the end of the world: thus they take as spoke of both natures. Which is as much as if saying Christ was circūcised, I should thus vnderstand it, Christ was circūcised both in his godhead, and also in the flesh.

Repl. This onely wee adde, that those articles concerne not this place.

Ans. By this reason all sectes might shift off all testimonies of scripture. But by their leave they concerne this place for two reasons.

1. **Because.**

The

*They are wrighten of the body of Christ.
But the body of Christ concerneth the Lordes sup-
per:*

Ergo these articles also concerne this place.

For they teach vs how Christes body is to be eaten.

2. Because no one article of faith is contrarie to an other, but everie one is a rule by which we must interpret an other: so the doctrine of justification pertaineth to this, because in the Lords Supper must no other righteoulenesse be sought, then by the bloud of Christ.

Obiect. Wee must not sette downe the manner.

Ans. Here is a double error. 1. When they say we must not define or set downe the manner, and so they contradict scripture, which defineth it, & teacheth vs that it is spirituall, & that the vnion with Christ is made in faith by the holy Ghost. 2. Themselues set downe the manner, as appeareth manifestely by their writhings.

Obiect. 7. It is trewe that Durandus sayth: Wee heare the wordes, perceaue the motion, beicene the presence, and knowe not the manner.

Ans. 2. This neither helpeth you, nor hurteth vs, because Durandus was a Papist.

Answer. Wee may graunt this saying, so it bee rightly vnderstoode. *Wee heare the worde, this is my bodie,* not that in the breade wee doe

with our mouthes feede on the bodie of Christ. We perceine the motion, that is, that the breade entereth into our mouth, not the body of Christ. We know not the manner, that is perfectly, namely how the holy Ghost is everie where all in Christ, and in all the godlie, and how he doth vnite vs in Christ. We beleene the presence, but such a presence as is the eating, and as is the vnion of the members and the head.

Obi8o This onl^e one teach, that the bodie, and blood of Christ is given vnto vs, truelie, substantiallie, and naturally.

Ans. We grant that wee eate the true bodie of Christ, so then the whole disputation is to no purpose. 1. Because they confesse that we are made partakers of the true bodie of Christ, and that we must inreare of the manner: which also we grant. 2. Because the reasons & refutations which they bring are of no moment.

4 ARGUMENTS; WHEREBY IT IS

proved, that the bodie of Christ is present neither **IN**, nor **VNDER**, nor **TO** the bread of the Lords supper, nor is corporally eaten **IN** it, **VNDER** it, **WITH** it, &c.

1. **B**ECAUSE he tooke on him very nature of mā. Besides, we cannot eate him otherwise then did his disciples in the first supper. 2. **H**E did truely ascende from earth into heauen.

Such is the eating of him, as is his aboad with
 upon the bread, as is his aboad with

At the godlie of the Old and new Testament
 we the same aboad with Christ.

Christ alone can offer himselfe to his Father.
 we in the vse of the Lordes supper wee must
 needs craue of God remission of sins. If therefore
 be present with the bread, wee must desire this
 him, & so we offer bread. In the new testamēt
 is not lawful to direct our praier to any one cer-
 taine place.

Those good gifts which are promised only to
 the godly, are spiritual. To these and others aboue
 ted, may be added the consent of Fathers, as
 Ambrose, Arbanasius, Augustine, Basill, Bede, Ber-
 nard, Chrysostome, Clemens Alexandrinus, the Nicene
 counsell, Cyprian, Cyrill, Dionysius, Gelasius, Gregorie
 the Great, Gregorie Nazianzen, Helychius, Hierom,
 Iulian, Irenaeus, Iustin, Leo, Macarius, Origen, Proce-
 dius, Quesada, Tertullian, Theodoret, &c.

5. Arguments whereby the opinion of the U-
 biginaries is refuted, and the truth of the right
 doctrine confirmed.

arg. The Marcionites and Manichees fained that
 Christ had no true & solid humane bodie,
 but onlie an imaginarie or seeming bodie,
 so that he did only seeme to haue flesh &
 bones, whereas indeed he had none. And
 that the verie incarnation, and abithions
 and

and operations of Christ did only appear in shew, whereas indeed there was no such thing.

But this opinion of *Vbiquitie*, and real communication of proprieties, revoketh from hell that phantastique dotage of *Marcion* and *Manes*.

Wherefore this also, as the *Manichean* heresie, is to be condemned & banished from Gods Church, vnto the very deepest pit of hell.

The *Minor* is thus proued, The *Vbiquitaries* beleue and teach, that all properties of the *Deity* were at the instant of conception, really transfused from the *Deity* of the *Word*, into the humane nature assumed by Christ. Hence follow these absurdities.

1. Christ shall not be true the borne of the *Virgin*, if according to the nature of his humanity, hee were truly & essentiallie without his mothers wombe before he were borne, and after his birth were according to his humane nature as truly and substantiallie in his mothers wombe as before.
2. In his humane nature Christ was not truly weak and subiect to passions, if then also he were partaker of diuine maiestie and omnipotencie.
3. He was not truly dead, if in the verie instant of death both in soule and bodie he were essentiallie everie where present with his *Deity*. For his soule everie where present with his everie where present bodie could not really be separated by distance.

place of place, and therefore his body could not
be but imaginarily.

He did not truely ascend into heave, but we must
say it was onlie an imaginarie and phantast que
shew if in bodie he were there substantially before
he ascended thither, & after he ascended, never-
theles he remaine in the earth, nay in the very bo-
dies of the faithfull, by substantiall presence of the
same bodie, as truely as before, if those things did
indeed so fall out, it will follow that the same bo-
die of Christ was at once weake and yet omni-
potent, base and glorious, able to suffer and vnable,
dead and living, limited and unlimited, which to
say were blasphemie.

To avoide these prodigious and impious absur-
dities, they tell vs, that

Ob. Christ in respect of his bodie was indeed limited,
weake, passible, & mortall in the time of his humiliation:
because he did empty himselfe, & would not before his re-
urrection shew forth that maiestie which bee imparted
to his bodie.

Ans. They doe ill to interpret this emptying of
concealing all his glorie and maiestie for the time
wherein he tooke out nature vpon him: whereas
indeed it is to be vnderstood of the diuine nature
of the worde, as it vouchsafed to take vpon it the
shape of a servant, that is, the Masse of our nature,
and would become man. Besides, it would followe
that Christ did even then shew forth the power &
maiestie communicated to his flesh, when he was
truely subiect to infirmities, and circumscribed by
his

his body: as when weeping he raised *Lazarus*, and being taken by the *Jewes*, healed *Malechus* which was wounded by *Peter*. But what is it to fetch backe the *Marcionites* from hell, or in the greatest mystery of religion to speak blasphemie, if this be not?

Argum. 2 This is the blasphemie of *Samosatenus*, *Arrianus*, and the late *Antitrinitaries*: that the man *Christ* is not properly and naturally God, but onely by accidentall participation of the Divine proprieties, maiestie, honor, power, and vertue. In like manner conceaue the *Ubiquitaries* of the deitie of the man *Christ*, defining the personal vnion, by this onely communicating of proprieties, wherby the flesh of *Christ* is made omnipotent & present in every place. So that the same man is, and is called God; not because properly and naturally he is so, but because from God there is given vnto him infinite power, maiestie, glorie, and all giftes of the holy Ghost without measure. But this accidentall bestowing of the deitie and all properties therof, did not make *Christ* properly and naturally God, but onely by diuine grace, or God improperly: so called; because he is not the naturall deitie of the words, but a certaine participation thereof with force and efficacie. But therefore was it objected by trew *Christians* against the *Arrians* that they ouerthrew the trew and eternall Deitie of *Christ*, because they did not accoumpt him God by nature but onely by participation of dignitie and maiestie through grace. Seeing therefore the

Ubiquitaries, only of equaling our *Inmanuel* to God by participation of proprieties, do take awaie his trew and eternall deity, we do with good reason condemne and detest this doctrine of theirs as blasphemouse and hereticall. This their owne wordes and sentences do witnesse, as *Brentius in Recognit. Pag. 20. Iacob. Andr. Thes. 20. disputations Tunicens. Item. Thes. 25 & 26. Et Apolog. Ingolstadt. 26.* Where it is gathered, that the opinion of the *Ubiquitaries* of the deitie of the man *Christ*, is all one with that of the *Arrians* and *Antitrinitaries*, that is, that by all these he is accouped not God by nature, but onely by grace of participation, a new, temporarie, created, and adoptiue God. Which if it be trew, *Christ* shall not be *θεὸς ὁ υἱος*, God & mā, but *θεὸς ἀδóχης*, a Divine man; such as also he is accouped by the *Ubiquitaries*, who (as witnesseth *Seruetius* in his first booke *De Trinitate*) say that God may cōmunicate vnto man the fulnesse of his *Deitie*, & giue vnto him his Diuinitie, maiestie, power, and glorie. Which blasphemie, being the same both, we vtterly hate and detest.

Arguin. 3. *Nestorius* taught that God (which is the word) vvas vnited vnto man onlie by participation of equalitie in maiestie, honour, power, vertue, and operation. And that the difference of the wordes dwelling in man assumed by it, and in other saintes, consisteth in nothing but in the verie gifts and graces bestowed on man by God. This also the *Ubiquitaries* teach; because they say there is no differēce betweene the dwelling

ling of the *Deitie* in *Peter* and *Christ*, except such as is taken from communicating the giftes and properties of the *Deitie*: maintaining that in this respect the manhoode assumed by *Christ* is *God*, because the *Worde* doth nothing without it, but all things by it. And this is nothing els but to make the mā *Christ* to be *God* onlie by accident. Wherefore the opinion of the *Ubiquitaries* is al one with that of the *Nestorians*.

Tertullianus, lb. de Trin. pag. 610. If *Christ* be onlie man, howe is hee present where soever hee is called vpon? whereas to be present everie where, is not the nature of man but of *God*? By this sentence is revealed the *Ubiquitie* of the humane nature in *Christ*.

Obie. But the vnion of the diuine and humane nature in *Christ* is inseparable:

Therefore where soever his diuine nature is, there also is his humane nature.

Ans. It is true that the vnion is inseparable, for the worde neuer forsaketh the nature once assumed. But the vvord is not so in the humane nature as a soule enclosed in our bodies. For where soever are our bodies, there also needes must be our soules, and the soule once without the bodie is not present with it. But the word is not so in the man *Christ*, but is to inseperably and personally in the humane nature, that withall it is without the humane nature in all partes of the worlde by repletion or filling everie place, and in the godlie and Angels by speciall presence. For the personal vnion of two natures overthroweth

god

not

not the generall action of the presence of his ma-
 tie; nor hindereth the speciall action: because
 the word is effectuell in the faithfull and regene-
 rate.

RULE 9



RVLES AND AXIOMES OF CERTAINE CHEIFE POINTS of Christianitie.

Proposed by Vrsinus to be disputed on publique,
partly in the Vniuersitie of Heidelberg,
& partly in Collegio Sapientia.

OF THE DOCTRINE OF THE CHVRCH

1. **T**He doctrine of the church, or Christian religion, is a doctrine of Gods law and the Gospell of *Christ*, perfect and incorrupt, as it is deliuered in the bookes of *Prophets & Apostles*, by which alone God lea-
eth men to eternall life.
2. The whole doctrine of Christianitie is contained in these two partes, *the lawe*, and *the Gospell*.
3. The foundation of Christian religion is the *Decalogue* or ten commaundements, and the articles of our faith rightly vnderstoode.
4. Which is all one, if we say the foundation is the doctrine of Gods nature and will.
5. *Paul* also meaneth the same 1. *Cor.* 3. Where he saith that the foundation is *Christ*.
6. The church must needs knowe a difference between the doctrine delivered vnto it by God and that which is deliuered to it by religion of other nations,

7 *The first difference is,* that the gospel of Christ is only knowne in the church; other sectes are altogether ignorant thereof. All heretiques maine-
taine errors either touching the son of Christ, or concerning his office.

8 *The second,* that the church retaineth the whole doctrine of Gods law, other sectes are ignorant of the first table of the lawe, and in the second observe only some parte, touching externall discipline.

9 *The third,* that the church learneth the knowledge and worship of God, out of his whole word, and out of that alone, neither taking ought from it, nor adding to it: as for other religions, they do not only cast away the greater parte of Gods truth, but also vnto the smal portiō of law, which they retaine, adde idolatrie, granting and approving manie thinges repugnant to the second table of the decalogue.

10 *Even the trewest philosophie* must be discerned from the doctrine of the church: for trew philosophie comprizeth onely that parte of this doctrine which the second table commaundeth: as for the whole & entire loue of our neighbor, of that it teacheth vs nothing, & framing to it selfe an idol in steede of the true God, erreth much from the trew worship of the trew God.

2 OF HOLIE SCRIPTVRE.

The summe of holy scripture is contained in the decalogue and creede.

N

2. Which

2. Which is also manifest, because it is all contained in the lawe and the Gospell.
3. For what soeuer is there in contained, eyther it concerneth the nature, or will, or worke of God, or the sinne of deuills and men?
4. The wil of God consisteth in precepts, threats and promises.
5. The workes of God are eyther his benefites as the creation, preservation, and governinge of all things, the collecting & vphoulding his church by the mediation of his sonne: or his iudgments as the punnishments of offenders.
6. Of all these we are taught, either in the lawe or in the Gospell, or in both.
7. The same is plaine by the division of the whole scripture into the new & olde Testament or covenant.
8. For this word covenant doth signifie that in scripture we are taught that GOD promised or performeth vnto menne either before or since the manifestation of *Christ* in the flesh, and what he requireth againe of them, and for what cause.
9. Which also the scripture intendeth, professing to teach *Christ*.
10. For whatsoeuer is therein deliuered, eyther it pertayneth to the trew knowledge of *Christ* person, or his office.
11. The differences betweene the doctrine delivered in scripture and the religions of other sectes, are these. *First* in the doctrine of the true church

church is taught the whole Gospell of *Christ*, but other religions either knowe it not at all, or to their owne errours ioyne some part therof, whose se they neyther know nor conceaue.

2. *Secondly*: in the doctrine of the Prophets & Apostles is delivered the whole lawe of God, & that rightely vnderstoode; other religions cutt of the chiefe points therof, namely the trew knowledge and worship of God, or the first table of the commaundements, and the internall and spirituall obedience of the second table, retaininge onely a parte therof, namely the precepts of Disciplines, or externall and civill duties towards men.

3. But though even they also doe boast and glorie of the trew God and his worship, yet doe they erre from him for 3 causes. *First* because naturall testimonies are not sufficient to the knowledge of the trew God. *Secondly*, because vnto the men ioyne many errors of their owne. *Thirdly* because for want of the light of Gods worde, they vnderstand not even those thinges which in word they truly professe, but corrupt them with an euill interpretation.

4. Either they commaund onely so much touching affections and inclinations disagreeing with the second table as may serue to bridle them, which is but a parte of this doctrine, or they doe accuse and condemne all, or els they doe not so much accuse and condemne them as doth the doctrine of the church.

15. Other sectes admit & approue some things against the externall obedience of the second table, God by his iust iudgment giuing them over into a reprobate sense.

16 We pronouce the doctrine of holy scripture to be true, not for the authority of the church, but because we know it was delivered vnto vs by God.

17 That it is from God, we know by testimonie of the holy Ghost in the hearts of the godly: by our deliuerance from sinne and death, whereof this only religion doth assure vs: by the puritie & integritie of the lawe, which is found onely in the church: by the prophecies and the fulfilling thereof: by miracles proper only to the church: by the antiquitie of this & late vpstarte newnesse of others: by the consent and agreement of euery parte in this doctrine, and the disagreement in others: by the hatred of Satan and all the wicked against this doctrine: by the miraculouse preservation & defence thereof against the Diuell and the worlde: by the punishmentes inflicted vpon the enemies thereof: by the constancie of martyrs and confessors who had sure comforte euen in death by their holy life, by whom it was deliuered and spread abroad.

18. No opinion of God or his will and worshipping must be receaued, which is not set downe in scripture: & we must so far giue credit to other doctrine of the church, as they confirme their doctrine of the prophets and apostles.

19. This is not only proued by testimonie

holie scripture, whereby we are commaunded in
 cases of religion to depende on it alone; but also
 by the nature & definition of faith and the wor-
 ship of God, both which must needes be groun-
 ded on Gods worde: also by the perfectiō of this
 propheticall & apostolicall doctrine; and by the
 diuerse callinges of Prophets, apostles, & other
 doctors & teachers of the church.

3. OF THE CERTAINTIE AND AVTHORITIE OF HO- LIE SCRIPTVRE.

It is certaine that onely this doctrine of reli-
 gion, which is cōteined in the bookes of the pro-
 phets & apostles, is deliuered by God himselfe, &
 both not only nor principally relye vpon the au-
 thoritie of the church, but most especially vpon
 the testimonie of God & the scripture it selfe.

The first and principall argument wherby this
 authoritie of holy scripture is established amōgst
 is the witnesse of Gods holy spirit in the hearts
 of the faithfull.

This witnes as it is peculiar to the godly, so
 only causeth vs in true faith to embrace the do-
 ctrine of the prophets & apostles: all the rest may
 be vnderstood even of them which are not rege-
 nerate, and do indeed conuince or forceable per-
 suade vs of the truth of this doctrine, but except
 we haue also this witnesse of the spirite, they can
 neuer moue our mindes to embrace and giue cre-
 dit to them.

The second argument is, because this doctrine
 sheweth men the causes of euill, & deliuer-

rance from sinne & death, agreeing with the perfect iustice and goodnes of God, and also satisfying our consciences.

5 *The third*, because only the doctrine of the prophets and Apostles retaineth Gods law entire & pure; but all other Religions frame vnto themselves Gods, and their worship, without any authority from God, and approue many things contrary to the law naturally knowne vnto vs.

6 *The fourth*, because history and experience doth witnesse, that the evē hath answered those predictions which haue beene here and there set downe in scripture.

7 *The fifth* is, the miracles added to this doctrine.

8 *The sixth*, antiquity, because this religion was the first, and hath continued the same, from the beginning of the world vntill this day.

9 *The seventh*, the consent and agreement of all parts of this doctrine betweene themselves, which is not in other religions.

10 *The eighth*, is the hatred of Satan and all the wicked against this doctrine.

11 *The ninth*, is Gods preservation and defence of this doctrine against all his enemies.

12 *The tenth*, the punishment of such enemies that persecute or corrupt this doctrine.

13 *The eleventh*, the constancy of Martyrs and confessors. *Tertullian*. The blood of Martyrs is the seed of the church. The Martyrs of the church differ from others, 1 in multitude, 2 in alacrity & cheerfulness in vndergoing dangers & death it selfe.

the defenders of wicked doctrine suffer when they are convicted of errors, but the godlie are by tyrannicall force carried away to punishment.

4 *The twelfth*, their holinesse of life by whom it was delivered and spread abroad, farre exceeding the vertues of heathen men, and such as followed other religions.

5 Seeing therefore this only doctrine of religion is true and Divine, no opinion can binde our consciences to beliefe or obedience, which is not established by testimonies of holy scripture rightly understood: but no opinion disagreeing therewithall is to be so much as receiued.

OF GOD AND THE TRVE KNOW-

ledge of him.

MAN being destitute of the true knowledge of God, is most vnhappy.

It is no true knowledge of God, which agreeth not with Gods own opening of himselfe, nor ioined with true loue and feare of God.

Of this opening & knowledge of God in mā. kinde there are 3 degrees, 1 By Gods workes shewing in nature: 2 by the word of God delivered to the church: 3 by the grace of the holy spirit enlightning the mindes of the regenerate through consideration of the workes and word of God.

For that there is a God, these testimonies conuince all reasonable men though ignoraunt of the doctrine of the church to confesse. 1 The most wise order of things in nature: 2 The excellencie

of the minde of man: the knowledge of naturall principles, and amongst them of this, *that there is a God*: 4 The feares of conscience in the wicked: 5 The punishments of sinne in this life: 6 The instituting and preservation of *Civile order*: 7 The vertues and singular motions in heroike mindes: 8 The significations of future things: 9 The destinating and appointment of all thinges vnto certaine ends: 10 The order of causes not proceeding to infinitie.

5 That there is but one true God, besides the testimonies of Gods word, these also proue. 1 The revealing of one true God only: 2 The most high and excellent maiestie, perfection, and omnipotencie of the true God. 3 Because more then one would be either idle or superfluous.

6 Lastly, they who doe not oppose themselves against reason, confesse that God is a nature spirituall, intelligent, eternal, diuers from all other things, incōprehensible, in it selfe most perfect, immutable, of infinite power, wisdom, & goodnes, iust, chaste, true, merciful, bountifull, most free, angry for sinne, governing the world.

7 But without the light of Gods word men neither vnderstand these things which they confesse of God, neither know anie of those things, which the voice of heavenly doctrine, that is, the scripture, addeth to this knowledge of God, as of the eternal father and son & holy Ghost, of the creation of things, sending his son, gathering his dispersed church, vniuersall iudgment, & eternall life.

8 Where

Wherefore the testimonies of God in nature
are to be considered, but whosoever seeke GOD
without the doctrine of the church, they substitute
an idoll in steede of the true God.

Moreover the true knowledge of God is not
to be learned out of the very word of God, with-
out the speciall grace of the holy Spirit.

And in the ende, all the knowledge of God
which men haue in this life, is but slender, and be-
gunne, nor shal be perfected, but in the celestiall e-
ternitie.

1 The eternal Father, Son, and holy Ghost are Three per-
sons of one
sons of one
God.

2 Indeed distinct one from an other.

3 Equall in all essentiall or naturall properties
of the Deitie.

4 And of one essence or nature.

5 By the *divine essence* the church vnderstandeth What is
that which the eternall father, son, & holy Ghost, meant by
every of them beeing absolutely considered in essence.
(himselfe, or his owne nature) are, & are called. But What a
person is

by this word *person* they meane that which everie
of the three is, and is called, beeing considered as
he is compared with the other, or respectiue, or
according to the manner of their existence.

6 That the sonne is a divine subsistence or per- The Sonne
son, it is prooved, because 1 He is named the pro- one person
per and only begotten Sonne of GOD, that of the Tri-
is, his naturall Sonne: 2 Hee is saide in scripture nity ie, or a
to haue taken vpon him the nature of man, and subsistence.
before that to haue beene the sonne of GOD.

3 He

3 He is called the word which by *Iohn* is described to be a *person subsistent* and by *Salomon wisdom* *subsistent*. 4 He is the mediator betweene God and man, who must needs have beene from all eternitie. 5 He is named an Angell even before his incarnation. 6 Lastly, he is described to be **CHRIST** borne of the virgin, naturall and true God & the sonne of God.

The holy Ghost a person.

17 That the holie Ghost also is a *subsistence* or *person subsisting* it is plaine 1. Because he appeared in a visible forme: 2. Because in scripture hee is called God, 3. Because in his name we are baptised. 4. Because to him are attributed thinges proper to a person.

That these persons are distinguished.

18 But that these persons are distinct one from another, hereby it is manifest, 1. Because the Father, Sonne, and holy Ghost are also called for reference and respect which they haue one to another: and, 2. Because the scripture saith that the Sonne and holy Ghost are not one with the Father, nor the holie Ghost with the Sonne: 3. Because they are said to be more then one; and because properties are attributed to one, which agree not to another.

That the persons be equall.

19 The equalitie of godhead in these three persons is prooued by expresse testimonies of scripture, by their personall proprieties, because not some parte, but the whole diuine essence is communicated to the Sonne by the Father, and to the holy Ghost by the Father and the Sonne: 2. By such attributes or proprieties as are com-

mon

mon to the divine nature: 3. By the workes of
GOD; and by equalitie of honour due vnto
them.

20 That they are consubstantiall it is certaine,
Because they are *Iehovah* which is one; 2 Be-
cause they are in scripture described as the true
GOD, which is onely one: 3. Because there is
one spirite of the Father and of the Sonne: 4. Be-
cause the Father communiceth to the Sonne
and the holy Ghost, and the Sonne to the holie
Ghost, not an other, but his own proper essence,
and that whole and vndevided.

21 The differences of these persons in the Dei-
ty are either internall, from those operations
which they exercise one towards an other: or
externall, from those operations which they exer-
cise towards the creatures.

22 The *internall differences* are, that the Father is
the first person of the Deity, neither borne nor
proceeding from any other, but being of it selfe,
which from all eternitie begate the sonne, and
from whom the holy Ghost proceedeth: the Son
is the second person of the Deity, begotten from
all eternitie of the Father, and from whom the
holy Ghost proceedeth: the holy Ghost is the
thirde person of the Deity proceeding from all e-
ternity from the Father and the sonne.

23 These workes vvhich the Deity exerciseth
towards the creatures, although they bee com-
mon to the three persons, yet the order which the
three divine persons obserue in performing them
make

That the
persons are
consubstan-
tiall.

Two sortes
of differen-
ces in the
persons.

Internall.

Externall.

make their *difference external*: as that the Father doth all things of himselfe, by the Sonne and holie Ghost; the Son & holie Ghost not of themselves but the S^{on} of the father by the holy ghost; and the holy GHOST of the father & the Son by himselfe.

24 And hence it is that some benefites are properly said to be gifts of the holy ghost, not because the father hath no part in them, but because he bestoweth them vpon vs by the son or the holie ghost, as when the son is called the wisdom, the word, counsellor, angell, apostle, image of the Father, power of the father, vniting vnto him the humane nature, and therefore incarnate, and man, and mediatour, intercessor, priest, redeemer, iustifier, shepheard, head, and king of his church. Sitting at the right hand of his father, iudge of quick and dead &c. Also that the holy ghost is called a sanctifier, that is a person immediately lightning vs, regenerating, vniting vs to God, comforting and confirming vs.

OF THE CREATION OF THE WORLD.

1 **T**He order in nature, the minde of man, the knowledge of principles, civill discipline, final causes, the finite orderly chaine of causes, do shew that it was created by some principall creating spirite.

2 Yet because of the knowledge of God now obscured in men by sin, for the continuall change

of corruption and generation, for the absurditie
of imagining the creator to bee idle, and for losse
of the historie of the creation and originall of the
world, there is no truth & certainty to be found
concerning the creation of the worlde, but in the
doctrine of the church.

Therefore the sacred scripture teacheth vs
that al things begā to be, & to haue bin created by
the only true God, the eternall father, sonne and
holy Ghost, according to the eternall purpose
and pleasure of this true and eternall God.

But this eternall father created all shinges of
nothing by his sonne and the holy Ghost, most
freely, without any alteration or chaunge of him-
selfe, or any labour: so that all was verye
good.

The *ende* of the creation of the worlde vvas
chiefly the glorie of God: other ends subordinate
vnto this are the manifestation and contemplati-
on of Gods wisedome, power, and goodnesse in
his workes; his providence, or preservation, and
perpetuall governing of all things, especiallie the
goodnesse & bountie of God toward his church:
and to conclude, that al other things might serue
for the life and safety of man.

6. OF THE SAME.

Vhatsoeuer is, is either the creator, or
his creature.

All other things which haue begun to be be-
sides

sides this one, onely, eternall, and trew God manifested in his church, were created by the one trew God.

3. In that beginning of time wherein it pleased God to haue it so:

4. And that of the eternall father by the sonne and holy Ghost.

5. By the most free purpose & decree of Gods will.

6. With out anie motion, change, or labour of the creator,

7. And that of nothinge.

8. And so that al things were most excellent in their kind.

9. Not that the creator might thereby be made better or more perfect.

10. But that in the creation he might impart his goodnesse and ioy to reasonable creatures.

11. And afterwarde preseruinge, ruling, and sustaining by his providence al thinges which he had created, he might forever be beneficiall vnto them, especially to his church.

12. And that being willing that other creatures should serue especially for mans vse and lastie,

13. He might declare vnto them his wisedome, goodnesse, power, and ioy.

14. And being knowne by his workes, hee might for euer be praised by reasonable creatures, for his wisedome, bountie, power, and ioy.

IT is certaine that there are angells both good and bad.

2. But both good and bad angelles are spirites, that is, incorporall substances, not subiect to sense, liuing, intelligent, excellent in strength and wisdom.

3. Finite in nature and proprieties.

4. Created by God of nothings, then when other things were created.

5. In trew holinesse, iustice, and blessednesse.

6. Wherin the good Angells are by the singular grace of the creator confirmed,

7. That they may agnize and praise him for ever.

8. And be Gods ministers to finish the saluation of the elect, and repress and punish the euill.

9. But the euill angells by their proper and free will, and by their owne fault fell from God, and are made enemies of God, and the good angels and mankind.

10. And therefore through hatred against God they force men to sinne, & practize their destruction.

11. And these are immutable euill, cast of from God into eternall punishment.

12. But God suffered them to fall, and saucth them being fallen, that he may shewe his anger and iustice in their punishments, and by them may punish, chastize, and exercise the elect.

OF

9. OF GODS PROVIDENCE.

1. Not onely the doctrine of the prophets and apostles, but also the testimonies of God shining in nature doe proue, that the world is preserved & governed by Gods providence. As the order which is seene in the principall partes of nature the minde or soule governing the actions of men with her providence: the lawe of nature giuen to men that it might be vnto them a rule of their life: rewardes and punishments: conscience; the ordering of politike affaires: heroick motions & vertues: the fore-tellings of future eventes: the ends whereunto things are ordained: and lastely the very nature of the most omnipotēt, wise, iust and excellent God.

2. Gods providēce is the eternall counsell of God most free and immutable, most wise & iust, according to which God bringeth to passe all good in all his creatures, & suffereth sin to be committed and directeth all both good and evil to his glory and the saluation of the elect.

3. This purpose or counsell in God is not onely a knowledge or science in God, but also the forcible decree and will of God, wherby he hath determined from all eternitie both what he himselfe will doe, & what he will haue become of his workes & whatsoever he hath decreed, he also effectuall in fit time & order.

4. Good things are the substances of all things the properties & faculties giuen vnto the by God all motions, mutatiōs, actiōs, & events of all things

that they are naturall motions, or obedience to Gods
will, or benefites and blessings of God, or pun-
ishments of the evill.

That all these things are done by the pow- That all
erfull will of God, as manie most euident testi- things are
monies of scripture, so also these reasons do con- done by
firme. 1. Because of Gods omnipotencie nothing the immu-
can be done in the worlde which God simplie wil- table pro-
not haue done. And therefore what soever is done, vidence of
God must needes either simplie or in some sorte God.
be willing that it should be done. 2. Because a
most wise governour, such as God is, suffereth no-
thing of al that is in his power, to come to passe be-
sides his will and purpose. 3. Because he which is
willing the ends of thinges should come to passe,
is also willing either simplie or in sorte, that all
thinges and events by which we compasse those
ends should come to passe. 4. Because Gods purpo-
ses & decrees depend not on the actions of secōd
causes. 5. Because the immutable fore knowledge
of God cannot be grouded but on an immutable
cause, that is, gods wil & decree. 6. Because God is
the first cause of al naturall good things, amongst
which also are reckned the motions of each thing.

Wheras *evill* is of two sorts, one of offence, the
other of punishment, and that which is a punish-
ment is an execution of iustice, & therefore good,
ought likewise to be referred vnto Gods will, as
the principall cause thereof.

But *the evill of offence* or sin, as it is a motion, or *Evill of pu-
ishment
& offence.*
all, or exercise, or chastisement of the godly, or

or a punishmēt of the evil, so it is from Gods providēce *effectively*, that is, so that God is the author of it: but *as* it is sin, not *effectively*, but *permissively*.

8. Now this *permission* is not a ceasinge of Gods providence and working in the actions of evil men, wherby it may come to passe that those actions may seeme not to depend of any other cause then of the creatures which are agents: but a withdrawing of his heavenly grace, wherby God executinge the decree of his will by reasonable creatures, cyther doth not reveale vnto the creature his will, which will haue that action done, or els boweth not the will of the creature to obey this diuine will in that action. Which so standing the creature sinneth necessarilie in deed, but with all voluntarilie, and freely, & by Gods most iust iudgment, whiles God by it bringeth to passe the iust & good worke of his will & providence.

9. God therefore will haue those actions & motions (which the Diuells & men by sinning doe effect) to come to passe, as they are motions and execution of Gods iust iudgment: but as they are sins he neither willet, nor appoueth, nor effecteth them: though he forbid, hate, & horrible punisheth them, yet notwithstanding in Diuells & men he suffereth them to concur with his iust actions whilest for verie good reasons & most iust causes he doth not effect in them by his spirit the performance of these actiōs iustely, that is, according to the prescript of Gods will.

10. Neither is God therefore the author of confu-

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tion, which is in the actions of the evill, for what they will & do inordinatlie, that is, against the cōmaundemēt of God, that God will haue done in excellent & most wise order. Lastly, even sinnes themselves as they are sins, be done by Gods providence, though not effecting, yet permitting, & prescribing them boundes, & directing the whether it pleaseth him.

Neither is God by this doctrine made the author of sin, because the sin of the sinfull creature both by accident concur with the good and iust worke of God, which he in his owne cōsel determineth, & by the sinfull creature executeth. And therefore in respect of Gods will those actiōs are iust and right, which in respect of the wicked by whom they be done are sinnes.

2. And these things are manifest: *first* by the universall nature, causes & effects being such of themselves, & naturally or by accidēt. For whē the same effect hath many causes, some good & some badde, that same effect in respect of good causes is good, in regard of bad causes is bad: & good causes of themselves & naturally are the causes of good effects, but by accidēt of evil effects or sins: which is found in the effect by some other euill or sinful cause: & cōtrarywise, evil causes are of themselves the causes of evil, but by accidēt they may be causes of that good which is found in the effect.

3. *Secondly* the truth of these matters appeareth by the immutable nature of God the fountaine and author of all good. For Gods wokes are e-

qually good, whether he effect the by evil or good instruments, neither are they battered by good, or made worse by evil instruments, seeing their iustice and goodnes dependeth not on the nature of the instruments, but of God which maketh vse of the instruments: but on the other side the creatures can neither be nor continue good, nor do anything that is good, except God make them good, vphold the in goodnes, & so governing the that they may work that which is good with God who by the worketh that good which he will.

Contrarie
wils are
not in God.

14 Yet hereby we do not attribute vnto God contrary wils. For God wil & wil not the same action in diuers respectes. Hee will as they are conformable to his most iust iudgement and order: and he will not, but rather hateth and detesteth, yet permitteth them to be done, as they are contrary to his order and law, against which they are committed by the wicked.

15 Neither doth the necessity of consequence, which happeneth to the events by the immutable decree of Gods providence, take away that contingēce or casualty which they haue frō the mutable nature of second causes, or from the power & liberty of God, whereby he so decreed from all eternity; if we distinguish rightly betweene both, as that there is a respect betweene causes working immutable or mutable. For thereby euery man may see, that the same effect proceeding frō causes partly mutable & partly immutable, may wel be called cōtingēt in respect of mutable causes.

yloup

ses,

ses, and necessary in respect of causes immutable.

16 Neither doth this immutable providence of God derogate ought from the vse of teaching & our desire of wel-doing, as if these things were in vaine or to no purpose: for admitting a first cause it is not necessarie to denie the second causes; nor the first, admitting the second. And God hath promised to saue vs, not without, but by these means, and hath for this reason commanded vs to vse the, expecting the good successe of them from him.

Providēce
taketh not
away the
vse of
meanes.

17 But when God in scripture is denied to will the actions of Divels or sinful men, that is to bee vnderstood as they are sins, or to that end wherevnto they are done by divels & mē: not as they are actions, or done vnto that end which God in the order of providence respecteth. *For actions are distinguished by their endes.*

18 The church thus perswaded her selfe and teaching others of Gods providēce, doth vtterly cōdemne & detest the furies & madnes of Epicures and Acadeniques, with the deviles of all others, which wil haue gods providēce either to be none at al, or not to extēd vnto all things in the world, or els to be only a certain kinde of fore-knowledg in God not any decree and execution.

19 As much it condemneth the blasphemies and errours of the Manichees, Stoickes, Libertines and others, which make G O D the author of sinne, or take from him his libertye whereby from all eternitie hee made his decrees, or else abolish the operations and vse, or

The vse of
this doctrine
of provi-
dence.

differences of second causes, working either necessarily, or contingently, or voluntarily & freely.
20 This doctrine is to be retained in the Church for Gods glory, that so it may appeare that God is the governour of all things, yet not the author of sinne, but the most free and excellent effector & giver of all good things. It is also so necessarie for our instruction and comfort, that we may become thankfull vnto God, as being the well spring of all goodnes: and patiently suffer evils, as happening vnto vs by his will, perswading our selues that all things shal serue for our salvation: that acknowledging God to bee the author of punishments we might amende, & not despaire of Gods helpe, though we be left destitute by second causes: that we trust not in our selues, but in feare of God aske all good things of him: that wee may know that God taketh especial care of his church: that we iudge not rashly of the works & counsels of God: that we contemne not others, because God of his free bounty hath bestowed better gifts vpon vs: that in all things wee follow the will and order prescribed vnto vs by God.

10 OF SINNE.

1 **O**Nly the doctrine of the church sheweth entirely the nature, causes, and effects of sinne.

2 *Sinne* is whatsoever disagreeeth with the law of God; that is, any defect, or inclination, or action against

against the law of God, offending God, and making the offender guiltie of temporall punishment and eternal, except remission be granted for our mediator the sonne of God.

Every sinne is either actuall or originall.

Distinct. 1.

Originall sinne is the guilt of all mankind for the fall of our first parentes, and a privation of the knowledge and will of God in our minds, and of our inclination to obey God in will and hart, with an inclinatio in both to resist the law of God, following the fall of our first parents, and derived from them to al posterity so corrupting our whole nature, that for this corruption we are all guilty of Gods everlasting wrath, and can doe nothing acceptable to God, except remission be granted for the sonne of God our mediator, & renewing of nature by the holy spirit.

Actuall sinne is every action in minde, will, or hart, or in externall partes and members erring from God, or a leaving of those things vndone, which the law of God commandeth to be done.

Every sinne is either *raigning* or *not raigning* in which some call *mortall* or *veniall*. Distinct. 2.

Sinne raigning is that, against which the sinner doth not resist by the grace of the holy spirit, leaving him to eternall life, therefore he is endangered to eternall death, except he repent and obtaine remission by Christ.

Sinne not raigning is that against which the sinner doth resist by grace of the holy spirit renewing him vnto eternall life, and therefore he is not en-

dangered to eternal death, because he repenteth
and obtaineth remission by Christ.

Distinct. 3. 9. Everie sinne in its own nature is *mortal*, that is
deserveth eternal death, but it is made *venial*, that
is, it doth not bring eternall death in the regenerate,
by reason of grace for Christes sake.

Distinct. 4. 10. Everie sinne is either against conscience, or
not against conscience.

11. *Sinne against conscience* is, when hee which
knoweth the will of God, of set purpose doth
gainst it.

12. *Sinne not against conscience* is that which is com-
mitted by one either not knowing the wil of god
or else is acknowledged by the sinner to be a sin
and is bewailed, yet cannot perfectly be avoided
in this life, as originall sinne, and manie sinnes of
ignorance and infirmitie.

Distinct. 5. 13. Every sin is either unpardonable & against
the holy Ghost, or pardonable & not against the
holy Ghost.

14. Sin unpardonable, or against the holy Ghost
is an oppugning or casting away of Gods truth of
set purpose, after the mind by testimony of the
holy Ghost is instructed & confirmed in the truth
which sin they that commit, are punished by God
with blindness, so that they neuer repēt, & conse-
quently neuer obtaine pardon.

15. *Sins pardonable* or not against the holy Ghost
are all other sins, wherof some repēt and some do
not.

16. All that are elected by God vnto eternall life

are so vpheald by him, that they neuer sin against
the holy Ghost.

7. There doe abide some reliques of sinne in
all the regenerate, as long as they are in this life,
first original sinne, *secondly* manie actual sinnes of
ignorance, omission, and infirmitie, which not-
withstanding they acknowledge, and bewaile, &
resist them: and therefore they retaine a good con-
science, & remission of sinnes: *thirdly* some runne
ofte times into errors crossing the verie grounds, or
into sins against conscience, for which they loole
their good conscience, and consolation, and gifts
of the holy Ghost, and should be damned, if they
did perseuere therein to their liues end: they pe-
rish not in them because they repent in this
life.

18. There is a threefold difference wherby sinners
regenerate differ from the wicked: first a perpetu-
al purpose which God hath to saue them: *secondly*
certaine and sure repentance at the last: *thirdly*
some beginning of faith & cōuersiō ever in their
sinnes, which at some times is greater, & of more
force, and so wrastleth against sin, that they slip
not into errors against the groundes, nor into sins
against conscience: at other times lesser & more
feeble, & is for a time ouercome by temptations,
yet preuaileth so far; that they never quite reuolt
frō God, which were once truly conuerted. And
therefore sin in the regenerate, is either to be termed
only *not reigning*, or els if errors against the foundatiō
or sins against cōscience may be called *reigning sins*;

The diffe-
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nerate.

as some tearme the, this raigne of sin must neede be diligently distinguished in those that be regenerated, and those that be not, as that God is indeed grievously angry even with the regenerate when they sinne, yet ever with a purpose of amending and saving them, and that in them all waies remaineth some sparkle of faith and conversion, & some hatred of sinne which is an enemy there vnto, so that they do not simply without any resistance giue over themselves vnto sin, & delight therein, as do the wicked which sinne without any resistance, and with all their hearts.

Distinct. 6. 19 Every sinne is either a sinne of it selfe and in its owne nature, or els by accident.

20 *Sinnes of themselves or in their owne kinde and nature*, are all such as are forbidden by the law of God.

21 *Sinnes by accident* are such actions of men not regenerate, as are indeede commanded by God, yet displease him, for many defects and sins concurring in the wicked: or actions indifferēt which are done with scandal.

The cause
of sinne.

22 God is the cause of no sinne; but the wil of diuels and men, of their own accord turning themselves from God, is the efficient cause of all sinne: the efficient cause of originall sinne in men, is the fall of our first parents: but originall sin is the precedent cause of all actuall sinnes, which followed vpon the first fall.

The effects
of sinne.

23 *The effectes of sinne* are punishments temporal and eternal: and because God punisheth sins with sinnes,

finnes, therefore finnes following are effectes of
finnes precedent.

4 But although all finnes deserue eternal dam-
nation, yet all finnes are not equall : but as there
are degrees of punishments, so also there are de-
grees of finnes in Gods iudgement.

II OF FREE WILL.

Freedome of wil in God & reasonable crea-
tures, is a faculty of chusing or refusing that
which reason perswadeth to be chosen or refused,
of their owne proper motion, without any con-
straint.

And that is called free, which is indued with
that facultie; the word *arbitrium* signifieth the wil
it selfe, but such a will as followeth or refuseth the
iudgement of the minde in chusing: and therefore
comprehēdeth both faculties, that is to say of vn-
derstanding and will.

3 Free-wil therefore is a facultie or power of wil-
ling or nilling, chusing or refusing without con-
straint, of its owne proper motion or aptnesse to
either of both which the vnderstanding telleth is
to be chosen or refused.

4 Two things therefore there are, which are cō-
mō to that free wil which is in God, & that which
is in reasonable creatures: *the first*, that they doe al
things with deliberation and counsel, or by helpe
of the vnderstanding, shewing the object: *the se-
cond*, that the will of its owne accord and naturall
force

force without constraint, willeth or nilleth that which the minde hath conceived.

5 But the differences betweene that freedome which is in God, & that which is in the creatures are three: the *first* is in the vnderstanding, because God from all eternity doth most perfectly vnderstand and beholde all things, neither can he ever be ignorant of any thing, or any way erre in iudgment: the *second* is in the will, because Gods will is ruled, bowed, or dependeth of no other cause than of it selfe: but the wils of Angels and men, are in such sort the causes of their owne actions and motions, that neverthelesse by the secret counsell of God, and his power and efficacie ever and everywhere present, they are mooved to the choice or refusal of objects, either immediatly by God, or by instruments and meanes sometimes good, sometimes bad, such as it best pleaseth God to vse: and it is impossible for them to do any thing without the eternall and immutable counsell of God. The *third* is both in the vnderstanding, and also in the wil: because God as he knoweth all things immutably, so also he hath decreed from everlasting, & willeth immutably all thinges which are done as they are good, and permitteth them as they are sins: but as in creatures the knowledg & iudgment of things is mutable, so also is their will.

6 This liberty in mē is lost by sin, but beginneth to be renewed in our regeneratiō, & shal be perfectly restored in the life eternal. So that the 4. diuers estates of mē which are distinguished in time, doe make 4. degrees therof.

7 The

The first degree of liberty was in our nature before the fall, wherein our will was fit to perfourme her whole obedience to Gods law, yet not so confirmed, but that being tempted by the divell wth some shew of good, it might fall from that obedience by its owne proper motion.

Yet because the creatures persisting in obedience cannot be but by confirmation from God, mans will did yeeld vnto temptation in deed willingly, but withal necessarily, and being fallen into sinne, lost that libertie vnto God, which it had to make choise of evil or good, and being turned from retained only liberty or freedome to evil.

Therefore the second degree of liberty is least of al, which is nature decaied but not as yet regenerated, wherein though there be a wil fit to perform the external discipline of the law, yet because it cannot so much as begin the internal & spirituall obedience, without which al external works, evē the best in shew are sin, & condēned by God, the wil leaveth not to chuse freely, but yet it cā chuse nothing but sin, because of inherent corruption and turning away from God.

The third is in man renewed but not as yet glorified, in whom the will vseth her libertie & freedome, partly to wel doing, & partly to evil doing. For because it is regenerate by the holy Ghost, it is againe inclined to obey God, but because this regeneration is not yet perfect, there remaine yet some evil inclinatio^{ns}: wherefore it begineth indeed spirituall obedience pleasing god, but cānot perfic it

4. States of men.

in this life; but then and so farre it doth well, and
perseuereth in that which is good, when & as far
as it is guided and gouerned by the holy Ghost.

11. *The fourth degree* is the cheifest and most
perfect in the life eternall, or after our glorificati
on, wherein our will shall be able to vse her liberty
onely to that which is good, and not to choos
that which is euill, because of our perfect know
ledge & feruent loue of God, & thorow inclinatio
to righteousnesse and hatred of sinne, and per
petuall direction of the holy Ghost.

12. This doctrine of free will must needes bee
retained in the church, that so the cheifest & most
perfect libertie and immutabilitie, effectinge all
good in vs, may be attributed onely to God, as
the first cause: all excuse may be taken from sin
ners; and to the end that being trewly humbled
before God by knowledge of our miserie & cor
ruption, we may of him alone craue the preserua
tion and perfiting of our saluation, and being co
uicted by testimonies from God himselfe, may
therather be moued to faith and obedience to
his worde,

12. OF FAITH.

1. This worde *faith* taken in his largest signific
cation, doth implic, a certaine and sure knowledge
by prooffe of such witnessses, as are thought vnlik
ly to deceaue.

2. In the doctrine of the church there are foure
sortes of faith mentioned, an historicall, a tempor
rary

ary, a miraculous, and a iustifying faith.

Historicall faith is a knowledge perswaded of the truth of such thinges as are set downe by the Prophets and Apostles.

Temporarie faith is a knowledg of the doctrine of the church, together with ioy conceaued vpon knowledge of the truth, or other true or seeming good things, without applying the promise of grace to him that beleeueth, and therefore without trew conuersion or final perseuerance.

Miraculous faith, or a faith, wherby miracles are wrought, is a sure knowledge by special reuelation of Gods will, of working some miracle at his request or prediction, by whome it is to be brought.

Iustifying faith is that knowledge wherby a man both strongly perswade himselfe of the truth of Gods word reuealed vnto him, assuring himselfe that the promise of Gods grace through Christ pertaineth vnto him, and in confidence of his fauour of God towards him, overcommeth all sorrowe and feare.

For this confidence of iustifying faith is a motion of our will and heart, composed of ioy in the certaintie of Gods present grace towards vs, & hope of future deliverance from all euill.

There is therefore no faith but that which is founded on the reuealed will of God.

The holy Ghost worketh all faith is vi, either by the voice of heauenly doctrine, or by immediate reuelation.

10. But

10. But whereas it is the wil of God, ordinarily kindle, cherish, & confirme faith in vs by the doctrine of the church; all are bound to hearken and meditate thereon.

11. Many hypocrites in the church haue had temporarie faith: historicall faith and faith of miracles is common to the good and euill: iustifying faith is in this life given onely to all these that are elected to eternall life.

12. Iustifying faith doth alwaies comprehend in it historicall faith: but is not alwaies ioyned with faith of miracles: as also faith of miracles hath euer historicall or temporarie faith ioyned with it, but not alwaies iustifying faith.

13. Faith even in the most godly sorte of men is imperfect in this life, and feeble: yet whoso verfeeleth in his heart a serious purpose to beleue, and wrastring with doubt, he may & must surely perswade himselfe, that hee hath trew faith.

14. Trew faith once kindled in the heart though in some sorte it often faint and be obscured, yet it is neuer wholly extinguished.

15. But after this life it is changed into a more full and certaine knowledge of God & heauenly things, namely a present feelinge and experience of happinesse with God, which knowledge the scripture nameth a *knowledge by seeinge face to face*.

16. Faith which is only historicall causeth deparation, and heauinesse of Gods iudgement.

though

ough accidentally, Temporarie faith causeth a certaine ioy, but
 not pacifying our consciences, because not pro-
 ceeding of a true cause; and worketh in vs confes-
 sion, and some shew of good workes, but only for
 a time.

Faith of miracles obtaineth those miracles,
 whereof it is, from God.

Wee obtaine righteousness before God, and
 participation of Christ and all his benefits, onely
 that faith which applyeth to euerie particular
 in the promises of grace.

True conversion and beginning of new obe-
 dience according to al the commandements as it
 cannot goe before this faith, so it cannot but ac-
 companye it.

OF THE OFFICE AND PERSON OF
 Christ the onely Mediator.

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 delberge for his degree of Doctorship, an. 1562.*

The Proeme.

WHereas God hath not only appointed in
 his church a ministerie of his word, and
 commanded & approved this vocatiō to the office of
 teaching, which is practised in the church; but also
 hath comēded this most high & dāgerous functiō
 to all others that are performed by men, to those
 which haue both the knowledge of heauenlie

P

do

doctrine, and also indifferent abilitie to deli-
 the same, and by innocencie of life giue vnto the
 hearers examples, of that which they teach: and
 doth by the mouth of *S. Paule* pronounce them
 guiltie of others offence, which place or consen-
 to them that place in this order men vnfit, that
 is, such as by life or euill doctrine giue offence to
 the church. 2 *Tim. 5. Lay not thy hands rashly vpon*
me, & be not partaker of others offences: these things
 I say being so, it is without doubt necessary, that
 such as in churches or schooles shall vndertake
 parte of this labour of teaching, bee first heard
 by such as can iudge of the truth of doctrine, and
 willinglie submit themselves to the triall & cen-
 sure of men. I therefore, although in confidence
 mine owne worthinesse I may so little presume
 to present my selfe to this publique view of learn-
 ed men and young students, that I bring neither
 learning, nor experience, nor iudgment, nor any
 thing at all to plead in my behalfe for the patient
 presence and attention of the learned, besides
 great trembling, and earnest entreatie of Gods as-
 sistance and your fauour: yet seeing they will
 haue ben some times cōuersant in scholes I should
 not draw back from triall; and seeing it is a part
 ingenuity & faithfull dealing, not to conceale
 a mans owne weaknes: I haue thought it fit both
 for discharg of my duty & my further learning
 not peremptorily to withstand their commaund
 whose pleasure it is that I should come into this
 place.

But because the custome and purpose of these disputations is to determine vpon some principal points of *Christianity*, I haue determined at this time to repeate & discusse that argument of scripture, which is touching the office and person of one onlie mediator betweene God and man, eue Christ Iesus our Lord: both because it compriseth a short grounde and summe of *Christianity*; as also because ever our forreine and home-bred contentions do most concerne this point. I purpose therefore after my manner to recite as breifely and plainly as I can, the sence and meaning of some propositions, together with which reasons and testimonies taken out of holy scripture.

1. Position

After man by sin was separated from God, the most absolute and perfect iustice of God, would not suffer him to be reconciled vnto God, except some b very man, borne of that mankind which had sinned, yet himselfe free & from al spot of sin, had endured sufficient punishment for mans sins, and perfourmed the full obedience of Gods law.

a. *Gen. 2. 17.* In the day that thou eatest therof thou shalt die the death *Dent. 27. 26.* Cursed be he that continueth not in all the wordes of this lawe to doe them.

Mat. 5. 26 Thou shalt not come out thence till thou hast payde the utmost farthinge. *Rom. 8. 3.* God sending his own sonne cōdēned sinne in the flesh, that we &c.

b. *Rom. 5. 12. 15.* As by one man sin entered into the world, &c. *Cor. 15. 21.* For since by man came death, by man also came the resurrection of the dead. *1. Tim. 2 5.*

*Heb. 2. 14. 15. 16. Aug. de verâ relig. That nature was
to bee assumed which was to be delivered.*

*c. 2. Cor. 5. 21. He made him which knew no sin for vs
&c. Heb. 7. 26. For such an high Priest it became vs to
haue, which is holy, innocent, undefiled &c.*

II. But the merit of no persō which was not God,
could be equall to the sin of all man-kind, much
lesse greater then it d. *Act. 20. 28. God hath purcha-
sed his church with his owne blood. Rom. 8. 3. When it
was impossible to the law in as much as it was weake be-
cause of the flesh, God &c.*

III. Such a person also as had beene only a crea-
ture, could not haue ben able to endure the
weight of Gods anger against the sins of mākind,
and to deliver himselfe out of it.

*e. Psal. 30. Lord if thou marke what is done a misse
whos shall be able to endure it? Dent. 4. 24. The Lord
thy God is a consuming fire.*

IV. Moreouer it stood him vpon by his desert &
intercession to obtaine, & by his power to restore
vnto vs that righteousness & life which we had
lost, & to free vs from sin & death, & to defend &
saue vs vntill we were perfectly restored. f.

*f. 1. Cor. 15. 21 By man came the resurrection of the
dead. Iob 10. 28. I giue vnto my sheepe eternall life. Iob
6. 39. & 15. 26. Mat. 11. 27. Eph. 4. 8. 9. 10. Heb. 7
26. 1. Cor 15. 22. 23.*

V Lastly it is necessarie that all which should be
saued, being engrafted into the body of this me-
diator, should be borne & caried by him for ever.

*g. Eph. 3. 17. That Christ by faith may dwell in our
heart*

hearts. Io. 15. 4. Abide in me, & I in you. As the brāch
cannot beare frut in it selfe except it abide in the vine: so
neither can you except ye abide in me. Rom. 8. 9. He that
hath not the Spirit of Christ is none of his.

VI. For these causes therefore in the mediator
Christ is the divine nature, which is the secōd per-
sō of the deity, & is called the word, & the onely
begottē sōne of the eternal father, one God with
the father & the holy Ghost, cōsubstantial & equal
to the father in all things. h.

h. Ioh. 1. In the beginning was the word, & the word
was with God, & the word was God. Rom. 9. 5. Which is
God above all, so be praised for ever, Phil. 2. 6. Who be-
ing in the forme of God, thought it no robbery to be equal
to God. &c. Cor. 2. 9. In him dwelleth all the fulnesse of
the Godhead bodily. 1. Tim. 5. 16. God was manifested in
the flesh. Heb. 1. 8. But unto the sonne he said; thy seat, o
God, endureth for ever. 1. Ioh. 5. 20. And we are in him
that is true, that is in his sōne Iesus Christ: this same is
verie God and eternall life.

VII. There is also in him i an humane nature, true
& whole, cōsisting of a soule & a body, formed by
nature of the holy Ghost of the substance of the vir-
gin Mary his mother, & frō the very instāte of cō-
ceptiō perfectly sanctified together with the soule.
1. Gen. 3. The seede of the woman. Gen. 12. The seed
of Abraham. Mat. 1. the sōne of Abraham & David
Rom. 1. Of the seed of David according to the flesh. Luc.
The fruit of Maries wombe. Heb. 2. Partaker of flesh
& blood: he took unto him the seed of Abraham. Mat.
6. My soule is heavie euen to the death.

VIII.

But this person of the Deitie alone, which is called the word, did so assume vnto it selfe the nature of mā, that both these natures from the time of conception and after do inseparably remaine one person, and the masse of the humane nature is carried and supported by the deitie. k.

k. *Iob. 1. The worde was made flesh. Col. 2. In him dwelleth all the fulnesse of the Godhead corporally Heb. 2. He tooke vnto him the seed of Abraham. Act. 20. God purchased vnto himselfe the church by his owne blood.*

IX.

Neither yet by this yunion is one nature chāged into an other, but both do still retaine their distinct properties, whereby the creating nature is distinguished from the creature. l.

l. *Rom. 1. He was made of the seede of David according to the flesh. 1. Pet. 3. Mortified in the flesh, quickned in the spirit. 1. Pet. 4. Hee tooke on him the shape of a slave.*

X.

Hence is it that names signifying the office of Christ are as well & truely attributed to both natures severallie, as to the whole person: but the proprieties agreeing only to one nature, cannot be truely said of the other nature by it selfe, but may well be attributed to the whole person, by that forme of speech, which they call a communicating of proprieties. m.

m. *Leo ad Flavian. cap. 4. See Damascen de fide orthodoxa lib. 3. cap. 4.*

XI. There-

XII

Therefore all Christ is everie where, although
 is humane nature, since his ascension vntill the
 of the last iudgment, be no where but in hea-
 en. n. *Math. 28. 6. He is risen, he is not here. Mat. 26.*

*Mac yee haue not alwaies with you. Job. 16. 28. I
 haue the world & go vnto my father. Act. 3. 21. I will
 be in heauen, & will containe, vntill the time of restoring of
 all things.*

XIII

And the godlie in what place of heauen or
 earth for ever they abide, are united to the humane
 nature assumed by the son of God, as members to
 their head, the same holy spirit dwelling in Christ
 by vniuersal essence with the word, & in the god-
 ly by grace.

*1. Cor. 12. 13. By one spirit we are all baptised in
 one body. Eph. 4. 4. There is one bodie and one spirit. 1.
 Job. 4. 13. By this we know that we abide in him and hee
 in us, because he hath given vs of his spirit. Rom. 8. 11.
 If the spirit of him who hath raised & dwells in you &c.
 1. Ren. lib. 3. cap. 19. As of drie meale one lump cannot be
 made, nor one bread: so neither could we which are many,
 be made one in Christ Iesus, without that water which is
 from beuenge.*

A THANKES GIVING AFTER HIS DISPUTATION.

O Ve of question there is no wise man which
 can chuse but thinke well and honorably of

scholastical exercises, if he vnderstand the weightie causes for which they are performed: namely that the doctrine of God & other things whose knowledg the life of man especially needeth, may be publicquely taught & vnfolded, the consent of many good men in the truth may be shewed & maintained, & true opinions may be illustrated & confirmed in the minds of learners. It is a worthy appoyntment rected by *Plato*, Neither gold nor diamond so glistereth to the eie, as the consent betwene good men in opinion. But much more loudly & acceptable to the good and vertuous in the quiet conferences of good & well meaning men is the use of that thing whereof this is spoken. For therefore doth God preserve schools & churches, because he would haue the doctrine of himselfe & his will, to be publicquely professed. And that it is most true that conference hath brought forth artes & sciences, the examples of many men shew who are not destitute of witt, but because they haue none to teach them besides themselves they are not only deceaued in many things, but also seeldom escape self-pleasing arrogancy, & other faults which follow neglect of conference. For which causes their good intent deserueth commendation, which endeouour to encourage by grace these meetings, with their discourse, or presence, or paines, or authoritie, or approbation.

First therefore wee giue thanks vnto the eternall God our father, and his sonne our Lord

Jesus

Christ, for preserving & maintaining schools
 and other places of entertainment & reliefe, and
 should haue the pure light of the Gospell to shine
 forth in others & also in this our Societie, cherish-
 ing and furthering it with the studies of the best
 arts. Also I thanke our Honorable Chantellor &
 other right worshipfull & reverend men, also the
 learned maisters and studious young men, who
 haue partly by their advise instructed me, partly
 by their presence graced my exercise, & declared
 their goodwil towards it. I beseech God that he
 would vouchsafe to encrease and continue vnto
 us all and euerie of vs those benefites which hither-
 to he hath bestowed on vs to the aduancemēt of
 his glorie, & the saluation of vs and many others
 besides, through IESVS CHRIST our Lord.

A THANKSGIVINGE AFTER

HIS DEGREE TAKEN.

The greatest benefites that God hath bestow-
 ed, and such as are fitte to be preferred be-
 fore all others of this life, are these, that he ga-
 thereth and reserueth to himselfe an euerla-
 sting Church, makinge vs citizens thereof: that
 he giueth peace to small states, vvhich are re-
 fuge and restinge places of the Church: that
 he hath placed ouer them gouernours serving
 him in true religion, cherishinge the church and
 good learning: that hee vpholdeth schooles

and

and giveth vnto them fit teachers, and inflammet the mindes of some men with desire of learning the truth and delivering it to posteritie, but especiallie that he sendeth amongst vs the light of the gospell, cleansing & refining it from idoles, freeing vs from *Auschristian* darkenes, ordaining strength out of the mouthes of infantes and sucklings, whose voice alone the very gates of hell, though terrible in themselves, do tremble & fall to ever lasting ruine. It is out of question that all these benefits doe not happen vnto vs by chance, or man's wisdom, but are given and continued to vs by the singular providence and bountie of God, which may appeare partly by their greatnes and excellencie, and partly by this, that amongst so great furies of the worlde and the devill, and so great weakenes & infirmitie of theselues, they could not otherwise be retained.

First therefore wee giue eternall thanks vnto almighty G O D, for vouchsafing to bestow vpon vs so great benefits. Secondly we giue them also their due commendations, who by their godlinesse and vertue desire to preserve these benefits to mankind. VVherefore with all reverence and duetie wee thanke the most mighty *Prince Elector* our gracious Lorde, for encouraging and gracing this schoole and all good artes with exceeding loue and curtesie. Also wee thanke all other the noble and vertuous gentlemen, especiallie our worthy Chancellour. Lastly, wee thanke the Right worshipfull and learned

Fredericke
the third.

Doctores and Maisters, our reverende and
 good Patrons, and all the rest of the lear-
 ed and honest sorte, who gracing this my pub-
 lic proceeding with their presence, have wit-
 nessed their good will towards vs and our studies,
 and would haue our calling commended to God
 their publique prayers: And I hartely beseech
 O D, that he would vouchsafe the encrease
 continuance of these his great benefites, which
 hath bestowed vpon vs, and would graunte
 all grace to vse them to his glory, and the
 good of his Church, through **IESVS CHRIST**
 our Lord, Amen.

XIV.

OF MANS CONVERSION.

I.

No man shall ever enioye eternall happi-
 nesse in the life to come, which doeth not
 repent in this life and turne awaie from his sinnes
 to God.

II.

True repentance or conversion is a change or
 turning of man wrought by the holy **GHOST**,
 whereby man vppon true acknowledgement of
 O D and his will (revealed in the Lawe and
 the Gospell) and his owne corruption, doth hea-
 vily feare **GODS** anger and iudgemente
 against sinne: and is forie that by his sinnes he
 hath

Repentance
 necessarie.

What re-
 pentance is.

Come vnto
me all yee
&c.

Heare yee
him, &c.

Repentance
necessary.

What re-
pentance is.

hath heretofore and doth still offend God : yet obeying the commādemēt of faith in Christ and amendment of life , resteth secure vpon the mercy of God, and his promise of grace by confidence in our mediator Christ : through whom, because he is perswaded that God is pleased, he committeth himselfe vnto him, as a sonne to a loving father : and for this his receiving him into favour studieth to shew himselfe thankfull vnto God for ever . *Eph. 4. 21.* If so bee yee haue heard him haue bene taught by him as the truth is in Iesus, This is that yee cast of concerning the conversation in the past the olde man, which is corrupt through deceiuefull lustes. And be renewed in the Spirit of your minde, and put on the newe man which after God is created righteousse and true holmesse . *Tit. 3. 5.* Hee renewed vs by the washing of the newe birth, and renewing of the holie Ghost. *Rom. 7. 18.* I knowe that in mee, that is in my flesh, there dwelleth no goodnesse . &c. to the end of the chapter. *1st 5. 16.* and be cleave.

III. In the newe birth.

This repentance consisteth of two partes which the scripture calleth mortifying of the olde man, and quickning or raising againe of the new man . *Romanes 6. 6.* Our olde man is crucified with him. *Galathians the seconde and nineteenth.* the lame I am deade to the lawe, that I may lue GOD : I am crucified with Christ, &c. *Coloss. 2. 12.* Buried with him through baptism, in whom yee are also raised up together, through the faith of the operation

of God, &c. Coloss. 3. 9. *Mortifie therefore your
fleshly members, &c.*

IV.

The *olde man* or vnrenued is he which is igno-
rant or doubtfull of God, and is subiect and yeel-
ing to euill desires. But the *newe* or renued
man is he which knowing GOD aright, serueth
him in true righteousnesse and holynesse. *Ephes.*

V.

The *mortifying of the olde man* is vpon knowledge
of our owne corruption, & Gods anger lying hea-
uie on vs therefore, to feare and sorrow for our of-
fences to God, and therefore heartilie to hate and
to shunne all sinne.

VI.

But the *quickning of the new man* is vpon know-
ledge of Gods mercie towards vs in Christ, to
reioyce and quiet our selues in God, and to haue
seruent desire to obey God in all his comman-
dments. *Rom. 7. 22. I am delighted with the lawe of
God in my inward man.*

VII.

This renuing in infantes which are sanctified
by the spirite of GOD, is onelie a beginning,
that is a receauing of new qualities and inclinati-
ons: and therefore may more fitlie bee called
renewall or newe birth then repentance,
but in men of riper yeares it concerneth moti-
ons and good actions, in the minde, will, and
affect. *Luke the first and fifteenth. Hee shall bee*

*Renuing of
infantes.*

filled

filled with the holy Ghost from his mothers womb. *Mat. 19.* To such belongeth the kingdome of heauen.

VIII.

Imperfect
renewing.

Nether yet is it perfected in those of riper years before the end of this life: & therefore they who are conuerted, haue in them part of the new, as part as yet of the olde man: vntill such time together with the life they lay aside all the old or corruption of nature. *Roman. 7.23.* I see another law in my members. *1. Ioh. 1.10.* If we say we haue no sinne we lie or deceaue our selues.

IX.

Conuersio
must be all
our life.

Therefore the whole life of the godly is and must be a certaine continuall repentance and confession, wherein they must strongly persist and proceede, fighting against the flesh and the diuel to the end of their life. *1. Cor. 9.24.* So runne that ye may obtaine. *Phil. 3.13.* Brethren I coul not my selfe that I haue attained to it. *Revel. 2.11.* He which is ffaithfull, let him be more holy.

X.

Conuersio
truely be-
gun is not
ex-inguish-
ed.

The victorie in this conbate is not doubtfull. For in them in whome true conuersio is once begun (although sometimes they fall grievously by humane infirmitie, and the reliques of the olde man or sinne, which in this life they beare about them:) it is neuer ~~lost~~ extinguished, but that they againe struggle vp from their fall, & are at length saued. *Matth. 7.24.* They that are built on the rocke do not fall. *Phil. 1.6.* He which hath begun in you a good worke will finish it. *1. Ioh. 2.19.* If they had ben of

had remained with vs .1. Ioh. 3. 9. He which is
of God sinneth not, but his seede remaineth in him.

XI.

But for al this it is not lawful for any mā frō this
of God to take occasion of sinning the more
elie, or deferring and casting of the time of his
penitance. For that promise of the present & e-
small grace of God pertaineth to such as liue in
repentance and feare of God, not in carnall
uritie. For all such as liue securely are in danger
be forsaken & hardened by the iust iudgment
God, and dying without repentance, to perish
erlastingly, but because of the vncertaine con-
uance of this life, & especially because of Gods
ger against such as with securitie & against cō-
euce abuse his mercy. *Mat. 24. 28. If the evil ser-*
uants shall saie, my Lord delayeth his coming, &c. And
24. Watch, because yee know not the daie & the howe
of his coming. Rom. 2. 4. Or despisest thou the riches of his boun-
ties and patience? &c.

THE cer-
taintie of
perseuerig
breedeth
not carnal
securitie.

XII

The principal efficient cause of our conversion
the holie Ghost, neither is any man converted
by his speciall favour. But he effecteth it in mē
ripe yeares, especiallie by knowledge of Gods
word and faith therevnto given : which is in all
that repent & in them alone: so that neither faith
without conversion, nor conversion without
faith. *Psal. 51. 12. Create in me o God a cleane heart.*
Jer. 31. 13. I will teach the wicked thy waies. Jer. 31. 18.
Convert me o Lord and I shall be converted: because of

Causes of
cōuerfion.

ter thou diddest cōvert mee I repented. 1. Cor. 4. 15.
 haue begotten you through the gospeil. Act. 13. 9.
 faith the heart is clenfed. Heb. 4. 2. The word they ha
 profited them not, because it was mixed with faith
 them that heard it. Iames 2. 17. Faith without worke
 is dead. Rom. 14. 23. That which is not of faith is sinne

XIII.

Diverse
 meanes of
 conversio.

As therefore vnto faith: so also to the effecting
 exercising, & furtherance of repentance in men
 God vseth many means, or external helping cau
 ses: as the good examples of others: the punish
 ments of the wicked, the rewardes of the godly
 especially crosses and chastisements. Mat. 5. 16.
 Let your light &c. Rom. 11. 11. By their destruction came
 salvation to the Gentiles, to provoke them to emulation
 Also ver. 21. If God spared not the naturall branc be
 beware least hee spare not thee also. Psal. 58. 12. *in*
 men shal say verily there is fruit for the righteous; doubt
 lesse there is a God that indgeth the earth. Ps. 119. 71.
 It is good for me that I haue beene in trouble: that I may
 learne thy statutes. 1. Cor. 11. 37. When we are chastised
 we are instructed by the Lord.

XIV.

Effectes of
 repentāce.

The proper and perpetuall effects of true repen
 tance are, confession of our owne vnworthines &
 of Gods mercy, and all good workes. But thing
 indifferent, as fasting, laying aside our comely &
 costly attire &c. are helps & signes of repentāce
 not alwaies or necessarily, but such as may be
 vsed at the discretion & convenient occasions of
 the godly. But eternall life and other Gods good
 gifts

4. 15. ftes & benefites, are not effectes or deserued re-
 5. 9. wards, but consequents & free requitals of repē-
 cy bar nce; as also of faith & good works Ps. 51. Against
 faulth e only haue I sinned; Dan. 9. 7. To thee O Lorde be-
 worke geth righteousness, but vnto vs confusion. Mat. 3. 9.
 figne ring forth fruits worthy of repentance 1. Tim. 4. 8. Bo-
 dy exercise profiteth little. Luc. 17. 10. When yee haue
 Eting ne all, say, we are unprofitable seruaunts.

V. As therfore al the elect are in this life covere^d Therepro-
 d, so none of the reprobate do truly repent: but bate never
 e more they are vexed with an euill cōscience, truly re-
 feeling or fear of punishmēt, so much the more pent.
 5. 16. ling into despaire they storne against God &
 a can iudgements, turne themselues away frō God,
 latio the more grievously, and blaspheme openly:
 mc be some time for feare of punishment, or desire of
 e in ry or other commodities of this life, they for-
 doub ke their errors, embrace and profesle the truth,
 9. 71 ostaine from external offences, and make a shew
 I mo holinesse, being indeede hypocrites, without
 fise th, loue or feare of God, and therefore in the
 and fall quite away. Examples are frequent, of
 ame, Esau, Iudas, Saul, Ahab, Esau the fifty and se-
 repē nth and one and twentieth. There is no peace with the
 es & cked. Mark. 21. 44. and Hebre. 66. They which
 hing ue once bin lightned & after fall, are not any more re-
 ly & ed by repēance, & 2. Pet. 2. 20 For if they after they
 tace ue escaped frō the filthines of the worlde, by the know-
 y be dge of our Lord, &c. are yet entangled againe therem &
 ns o ercome, their latter end is worse with them then the
 goo beginning.

Q

XVI. The

XVI.

The *Papistes* opinion touching repentance of the impious, that contrition may bee and is sufficient for our finnes, and that it is a merit of remission of sins: that confession or reckning vp al a mans finnes to the Minister is necessarie: that the workes or rites commanded not by God, but by the Minister are necessary, and satisfactions for the eternal punishments, or those of purgatory, due to our finnes. *Psal. 90. 11. Who hath knowne the greatnesse of thine anger? Tit. 3. 5 He hath saved vs, not by those iust workes which we haue done, but of his mercy by the washing of water in the word.* *Psal. 19. 13. Who can vnderstande his fault? cleanse me from my secret fautes. Esa. 29. 13. Maith. 15. 8. Vaine they worship me with traditions of men.*

XV. OF THE LAW OF GOD.

A Law in generall is a sentence commanding that which is honest, and binding the reasonable nature to obedience, with a promise of reward if that obedience be performed, & threatening of punishment, if it be violated.

1 Of lawes some are diuine, some humane.

2 Humane lawes are either ciuill or ecclesiasticall.

3 The principall differences betweene diuine and humane lawes are these: that diuine lawes partly concerne Angels and men, partly all, and partly some men: humane lawes concerne only some men. Secondly diuine lawes, besides ex-

OF THE LAW OF GOD.

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All actions, doe also require the internall qualities and motions: humane lawes commaunde only certaine externall actions. Thirdly, divine lawes propose not only corporall and temporall, but also spirituall and eternall punishments and rewards: humane lawes promise and threaten rewards and punishments only corporall and temporall. Fourthly, obedience to divine lawes is the end of humane laws: humane must serue to the obseruation of divine laws. Fifthly, of divine laws some are eternall, and some mutable; all humane lawes are mutable. Lastly, divine laws can be abrogated by none but God; humane lawes for probable causes many bee chaunged and abrogated by men.

XVI. OF THE PARTS OF GODS LAW.

There are in holy scripture found 3. partes of Gods law. That is to say, *Moral*, *Ceremonial*, and *Judiciall*.

The *moral law*, whose summe is contained in the ten commaundements, is a doctrine agreeing with the eternall and immutable wisdom and will of iustice in God, discerning good and evil, naturally knowne, and bread in reasonable creatures, in the creation, & many times after repeated and declared by the mouth of God, teaching that there is a God, and what manner of God he is, binding all reasonable creatures to perfect obedience & conformity externall & internal to

Q 2

that

that rule, promising the favour of God and life eternal to all that performe perfect obedience, and denouncing the anger of God & eternal punishment, to all that are not perfectly conformable therevnto, vnlesse there be granted remission of sins & reconciliation through the son of God our mediatur.

3 *The law of nature* before the fall was altogether the same with the moral law of god: but the knowledge of God being after the fall obscured in mans minde, the lawe of nature is now become only a part of the *decatalogue* or ten commandements, being obscure and maimed especially in the knowledge and worship of God, for which cause also God repeated and declared againe in his church the whole body of his law.

4 *Ceremonial lawes* are certaine precepts of ceremonies, that is, of actions, and externall solemne gestures, or such as must be performed in the publique service of God, with observation of the selfsame circumstances, ordained either to signify future things, or for orders sake.

5 *Indiciall lawes* concerne the externall defence of discipline, according to both tables of the *decatalogue*, or concerning civil governmēt amongst the *Jewes*, that is, touching the order & duties of magistrates, iudgments, punishments, contracts, and differences of being Lord or owner of ought.

6 This distinction of diuine lawes, must be obserued, both because of the difference of these lawes, which being neglected their right force and

meaning cannot wel be vnderstood, & also that we may well iudge and instruct others in the abrogation and vse of the law.

These are the *differences* betweene the lawe moral, and ceremonial and iudicial lawes. *First*, moral commandements or precepts are naturally knowne: ceremonial and iudicial are not.

Secondly, moral lawes binde al reasonable creatures, ceremonial and iudicial were only prescribed to the Iewes.

Thirdly, moral lawes are ever in force, ceremonial and iudicial are not.

Fourthly, moral lawes commaund external & internall obedience, ceremonial and iudicial commaund only obedience external, which notwithstanding must be ioined with internal moral obedience.

Fifthly, moral lawes are general, not limited with certaine circumstances, ceremonial and iudicial are special, that is, determined by certaine circumstances.

Sixtly, ceremonial and iudicial laws are types prefiguring some thing; moral laws are not types but signified by types.

Seventhly, moral lawes are a principall worship of God, or the ende of other lawes; ceremonial and iudicial owe service to the moral, that by them these may the better be obserued.

Eighthly, lawes ceremonial yeeld to the moral; but morall lawes yeelde not to the ceremonial.

XVII. OF THE VSE AND ABROGATING OF GODS LAW.

1. **T**He ceremoniall and iudiciall lawes of *Moses* in respect of obedience due to them, are abrogated by the comming of the *Messias*.
2. The moral law is abrogated in respect of the curse, not in respect of obedience due to it.
3. Vses of the ceremoniall and iudiciall lawes of *Moses*, partly were, & partly are these. *First* a schooling or leading vs vnto *Christ*, that is, a signifying or shadowing of spirituall and heavenly things in the kingdome of *Christ*.
4. *Secondly*, a distinction of Gods people from other nations.
5. *Thirdly*, an execution or putting in practice the law moral, which requireth a limitation of many circumstances, both in church & cōmōweale.
6. *Fourthly*, a testifying of our obedience towards God.
7. *Fifthly*, the sealing of Gods covenant by ceremonies, which were sacramental signes.
8. *Sixtly*, a preservation of the *Mosaicall* policie til *Christ*s comming, by iudicial lawes, which were the sinewes and forme of the common weale.
9. *Lastly*, a confirmation of the new testament by comparing the fulfilling of all things with the types.
10. *The morall law*, in time of our innocencie, had other vses, then now it hath, as, a perfect conforming of the life of man to *G O D S* will, a good

conscience, and sure confidence in Gods loue & favour.

In this our corrupt nature these vses it hath, first a maintaining of discipline within and without the church.

Secondly, an acknowledgement of our sinnes, which two vses pertain vnto all men, and are that *pedagogie* or schooling of the law, whereby we are led vnto Christ.

Thirdly, an information to the true worship of God, which vse is peculiar to the renewed or regenerate.

And these are the principal vses; besides which there are also some others as namely, a testimony that there is a God, & what manner of God he is.

4 A note of the church, which is distinguished by integrity & purity of the law from all other sects.

5 A testimony of that excellency of mans nature which was before the fall, & which is restored vnto vs by Christ.

6 A testimony of eternal life, wherein the law shall be fulfilled, seeing in this life it is not fulfilled, and God made it not that it shoulde never attaine its proper and principall end.

OF THE EXPOSITION AND DIVISION of the Decalogue.

THE *Decalogue* or ten commandements, containing a summe of the whole law of God, are to be vnderstood according to that exposition, which hath beene delivered by *Moses*, the *Prophets*, *Christ* and his *Apostles*.

2 The law of god requireth perfect obedience both inward & outward, in the mind, wil, hart, & actions that is, in our words, deeds, and external gestures.

3 Our obedience to al the other commandements must be referred vnto the first, because the loue & glory of God must be the impulsive & final cause of al our obedience.

4 The interpretation of every law must be gathered from the end for vvhich it was made.

5 For diuers ends one & the same vvorke may be commanded or contained in diuers commandements.

6 Precepts affirmatiue & commanding do include also the negatiue and prohibition: & contrarily.

7 Some principal kind of thing being commanded or prohibited, other kinds also which are neere & like vnto that are vniuersally commanded or prohibited.

8 Where the effect is commanded or forbidden there likewise we must vnderstand that the cause is also commanded or prohibited.

9 With the relatives their correlatives also are commanded, because the one cannot be without the other.

10 There are *two tables* of the *decalogue*, the first compriseth in 4. commandements certaine duties to be performed immediatly towards God: the second teacheth in 6 commandements what duties must be performed towards our neighbour immediatly but towards God mediarly, that is, towards our neighbor for the commandement & glory of God.

11 The precepts of the second table yeeld place vnto the precepts of the first.

12 The

2 That is the truer divisiō of the *decalogue*, which reckneth the second commandement of images, the tenth of concupiscence.

OF THE FIRST COMMANDEMENT.

1 The first table giueth precepts of duties toward God; the secōd of duties toward our neighbor, but so that the former immediately, the latter is mediately referred to God.

2 Whereas the first cōmandement chargeth vs to haue for god only the true god manifested in the church, it doth especially cōprise the internal worship of God, which cōsisteth in mind, will, & hart.

3 The principal parts or points of this worship are these: true knowledge of God, faith, hope, & loue of God, feare of God, humility before God, & patience.

4 God may in some sort bee knowne of the creatures, namely as far forth as it pleaseth him to reueale himselfe to every man.

5 There be two sorts of knowledge of God, one simply & absolutely perfect, whereby God onlie knoweth himselfe, that is, the eternal father, son, & holy Ghost know themselves, & one an other, & vnderstād wholly & most perfectly their whole infinit essence & maner of being (for none but an infinit vnderstādig cā perfectly know that which is infinit) the other in the creaturs, wherby angels & men do indeed vnderstād the whole & entire nature & maiesty of god as being most simple, but not wholly; that is, they vnderstand it only so far as he reuealeth it vnto them.

6 That

6. That knowledge of God, which is in the creatures, if it be compared with that, whereby God vnderstandeth and knoweth himselfe, is to be accounted imperfect, but if we respect degrees therof, some of it is perfect, some imperfect, not simplie but in comparison, that is, in respect of the inferior or superior degree.

7. That is *perfect*, whereby the blessed angels & men in heauen know God by excellent vision or beholding of minde, as much as is sufficiēt for cōformitie of the reasonable creature with God. *Imperfect* is that, whereby men knowe God in this life lesse then they might, and therefore by Gods commaundement ought, by benefit of their creation.

8. *Imperfect* knowledge is of two sorts, Christian or theological, & philosophical. *Christian* knowledge is that which is learned out of the doctrine of the Prophets and Apostles: *Philosophical* is that which is gathered from principles naturally knowne, and the beholding of Gods workes in nature.

9. *Christian* knowledge is of two sorts, *Spiritual* or true, liuely, powerfull and sauing: and *Literal*. The *Spiritual* is a knowledge of God and his will, kindled in our mindes by the holy Ghost according to the worde, and by the word, causinge in our will and heart an inclination and studie to knowe, belecue & practize more and more those thinges, which God in his word commandeth vs to know, belecue, and do. The *Literal* is a knowledge

ledge of God either reteined from the creation,
or afterwarde wrought in our mindes by the ho-
ly Ghost through the worde of God, which is not
accompanied with a mans desire of conforming
himselfe therunto.

10. Both spirituall & literal knowledge is either
immediate, which by instinct of the holy Ghost
without ordinarie meanes, or *mediate*, which is
wrought of the holy Ghost by hearinge, reading,
and meditating on the scripture.

11. The ordinarie meanes of knowinge God,
and that which is prescribed vnto vs by God, is by
studie and meditation of the scriptures, and ther-
fore we must by this meanes labour to come to
the knowledge of God, and therefore not desire
and expect from God some extraordinarie & im-
mediate enlightning, except of his owne accord
he offer it vnto vs, and confirme it by sure & cer-
taine testimonies.

12. But although God hath declared in his
word how farre in this life he would be knowne
of vs, yet naturall testimonies of God are not su-
perfluous, because they condemne the impiety
of the reprobate, and confirme the saluatio of the
elect, and are therefore euery where alledged by
God in scripture, and must be considered by vs.

13. But withall, this we must be perswaded of
them, that they are indeede true, and agreeable
with Gods worde, but yet they are not sufficient
to the true knowledge of God.

14. Besides, although natural testimonies doe
not

Not teach any thinge false of God, yet men without the light of Gods word conceaue out of them nothing but false opinions concerning God, both because those testimonies do not shew so much as is deliuered in the worde, as also because men by reason of their native blindenesse and corruption doe mistake, misinterpret, and manie waies corrupt even these verie testimonies, which by natural iudgment might be vnder-stood.

15. And therefore in the first commaundement is forbidde and condemned all ignorance of such things as God hath proposed vnto vs for to know of him, in his worde, and in his workes, as well of creation as redemption of the church: also all errors of such as imagine either that there is no God, as the *Epicures*, or manie Gods, as the heathen, the *Manichees*, the worshipers of angels, dead men, or other creatures, the witches, the superstitious, those that put confidence in creatures, or those which imagine a God diuerse from him which hath manifested himselfe in the church, as philosophers, *Jews*, *Mahometās*, *Sabeliās*, *Arriās*, *Samosatēs*, *Pneumatomachians*, and the like, which do not acknowledge that God which is the father eternal, with his sonne and holie spirit coeternal,

XX. OF THE SIXE FIRST COMMAVNDEMENTS.

IN the first precept is comaunded the immediate internal worship of God, wherof the principall parts are, true knowledg of God, faith, hope, loue of God, feare of God, &c. as in the the 3 and

section of the title going next before, besides
all this, herein is forbidden contemp of God, vn-
beliefe, doubtfulnesse and distrust in God, tem-
porarie faith, apostasie, carnal securitie, tempting
of God, desperation, doubt of deliuerance from
sin and eternall life, hatred of God, inordinate
loue of our selues and the creatures, servile feare,
pride, vainglorious hypocrisie, impatience, rash-
nesse.

The *second precept* is a rule of our whole wor-
ship of God, that wee worship not God with any
kinde of worship, besides that wherewith he cō-
maunded himselfe to be worshipped: wherfore it
commaundeth the true & forbiddeth al the fain-
d and false worship of God, especially idols and
images made to represent and worship God: also
negligence of magistrates, whereby images or o-
ther instrumentes, which either doe or may easily
perue to idolatrie, are tolerated in places subiect
to their authoritie, much more the worship of the;
also hypocrisie and prophanesse.

The *thirde precept* requireth that externall
worship which everie man ought to performe,
that is, the furtherance of the true doctrine touch-
ing God, lawfull swearing, zeale for Gods glory:
forbiddeth omitting, wearines, and corrupting
the doctrine concerning God, neglect of his glo-
rie, blasphemie, denial or dissemblinge the truth,
unseasonable confession, abuse of libertie in
things indifferent, scandals in life and members,
neglect of prayer, prayer made after an evil
manner,

manner, or not the true God, or not lawfully: ingratitude, denial, neglect and abuse of Gods benefites; refusall of necessarie othes, periuurie, idolatrous, vnlawfull, rash swearing, vnconstancie of lightnesse in defence of Gods glorie, and erring zeale.

4. The *fourth precept* containeth that external worship of God, which is publique in his church, or the preservation and vse of the ministrie, that is, publique preaching and studie of religion, administration and vse of the sacraments: publique praier: honor & obedience dew to the minister: that is, a mainteining of the ministrie and spirit all sabbath, which is, obedience to this doct me. It forbiddeth neglect of the duty of teaching, corrupting and maiming of doctrine, neglect of exhortation to vse the sacraments, and their lawfull administration: contempt of doctrine, and curiositie in searching things not necessarie: contempt and prophanation of sacraments: neglect of publique praier: hypocriticall presence at them, such recital of the as is vnprofitable to the church; withdrawing others from the ministrie: abolishing the ministrie, calling therunto men vnworthy; error about the vse of the ministrie, contempt of ministers, disobedience to the ministrie, ingratitude, harde dealing against the ministers, neglect of schooles and schollers.

5. The *fifth precept* commaundeth civile order, or mutuall duties of men betweene superiors and inferiors; wherof some are peculiar to parents, God

norish

nourishing, defence, instruction, and domesticall
 education of their children: to teachers, as scho-
 lastical discipline and instruction: to *magistrates*,
 as commaunding the discipline of the whole *deca-*
logue, and putting the precepts therof in executiō,
 by defending the innocēt, punnishing offenders,
 ordeining and executing politique lawes in com-
 mon weales: of *maisters*, as to commaund their fa-
 milies that which is iust, to giue rewardes, and go-
 uerne by domestical discipline; of *such as are ho-*
norable for age or authoritie, as to direct others both
 by examples and advise: *inferiors*, as honor, that is
 reuerence, loue, obedience, gratefulnesse, mild-
 nesse towards superiors. Other some are commō
 to all men, as vniuersal iustice, and iustice particu-
 lar distributiue, diligence, loue of parents, grauity,
 modestie, gentlenesse. Therfore it condemneth,
 in *parents* neglect or loosenesse of education, neg-
 lect of defence, or foolish zeale for children: In
 of *parents and teachers*, neglect of instructiō, corrupt-
 ing, too much indulgence or fauor, too much cru-
 eltie. In *magistrates*, sloth and tirannie: in *maisters*
 granting too much libertie, vniust commaundes:
 defrauding men of their dew hyre or rewarde, too
 much roughnesse: in *men of authoritie* foolish coun-
 sell, light and euill manners, neglect of the yong-
 er sort or others whom they may help or correct:
 in *inferiors* defect of reuerence, loue, obedience,
 satisfaction, mildnesse, or excesse, when more
 of these is attributed vnto them then the lawe of
 god doth permit. But in all omitting of dutie, dis-
 obedience,

obedience, eye-service, error or respect of persons in distributing offices, honors, or rewardes, slouth, busie curiosity, want of loue to parents, vniust indulgence towards children, ingratitude, vniust gratification, lightnesse, pride, immodesty, arrogancie, shew of modestie, too much rigor & severity, too much gentlenesse.

6 The *sixt precept* provideth for the safety of our owne and others life and body: & therefore commandeth particular iustice, hurting no man, gentlenesse, mildnesse, quietnesse, cōmutatiue iustice in punishmētts, fortitude, humanity, mercy, friendship. It forbiddeth vniust harming the life or body of our selues or others, too much pittie, wrath, vniust anger, desire of revenge, strife, cruelty, respect of persons, turbulency, vniust gratificatiō for quietnesse sake, cavill vpon too strict law, private revenge, fearefulnesse, inhumanity, hatred of our neighbour, inordinate loue of our selues, reioicing in other mens harmes, want of pittie in mens miseries, lightnesse or inconstancie in contracting or dissolving friendship, coulenage.

OF THINGS INDIFFERENT.

1. **O**F humane actions some are in their owne nature good or euill, some indifferent.

2. Of their owne nature good are such as be expressly commaunded by God, which wee much needes doe, according to the intente of the law.

rightly

rightlie vnderfloode.

Evill in their owne kinde are such as are expressly forbidden in Gods lawe.

Indifferent are such as are neyther commaūded nor exhibited by God,

These may either be done or omitted with sinne, or without sinne.

They are sinnes when they are either done by the vnregenerate, or of the regenerate, but with scandall & offence of themselves or others.

They are no sinnes when they are done of the regenerate without scandal.

They are necessarie to be done when they cannot be omitted without scandal.

Therefore of themselves they are lawfull and good, but yet indifferent and arbitrarie: by accident they may be evil and vnlawful, or necessary.

XXII. OF MANS IUSTIFICATION BEFORE GOD.

That righteousness wherby we are justified before God, is the fulfilling of Gods lawe.

Legal iustice is the fulfilling of the lawe, performed by him, which is named iust.

Evangelical iustice is the punishment of our sinnes, which *Christ* endured for vs, freely imputed by God to them that beleue.

Since the fall of man no man besides *Christ* alone in this life is iustified before God by the righteousness of the lawe.

Wee are iustified onely by faith in *Christ*.

6 And yet the righteousness of the law must this life be begun in al that will be saved.

XXIV. OF THE SACRAMENTS.

Publicly disputed at Heidelberg the 23. of August. Anno. 1567.

1 **G**od from the beginning did ioine vnto his promise of Grace certaine signes or rites which are in the church vsually called sacraments.

The prooffe recited by the respondents afore dispute ratiō, after the ancient custome of the vniversity

From Adam there haue beene sacrifices, which God ordained because they pleased him. Circumcision was commaunded vnto Abraham. By Moses the sort of rites of sacrifices were encreased, and other ceremonies added, which endured vnto Christ; who ordained and substituted in their steede, baptisme and the mystical supper of the Lord.

2 The sacraments are signes of the eternall covenant betweene God and the faithfull, that is they are rites commaunded vnto the church by God, and added to the promise of grace, that by them as by visible and assured testimonies God may signifie vnto vs and witnesse, that according to the promise of the gospel, he doth communicate Christ and al his benefits to them which use these signes in a liuely faith, that so hee may confirm vnto them a confidence & assurance of the promise, and the church by these visible marks may be distinguished from al other sectes, & pub

lique

quelie professe her faith & gratefulnes towards
God, continue & encrease the memory of Christ's
benefits, and be bound and provoked to mutuall
love and charitie vnder one head, Christ Iesus.

The prooffe. This definition is expresse set downe,
Gen. 17. 11. Exod. 20. 10. & 31. 14. Ezech. 20. 12. Ye
shall keepe my sabbaths, &c. That rites were com-
manded vnto the church by God, it appeareth by indu-
ction: also the rites are added vnto the promise as visi-
ble signes thereof. Because the rites of all sacraments doe
not only signifie our duties toward God, but especially &
principally Gods benefits towardes vs: as circumcision
signifieth remission and mortifying of sinne. Deut. 30. 6.
Leuit. 2. 2. 11. sacrifices and the Pasche, the killing and
eating of Christ, 1. Cor. 5. 7. Ioh. 1. 19. Heb. 8. 9. 10. Nei-
ther doe we only signifie so much by confessing and solemn-
izing them; but primariely and principallie God signifi-
eth so much vnto vs, testifying and confirming by cere-
monies of the sacraments. For the ministers as well in
administration of sacraments as preaching the word, re-
present the person and office of God towardes his church.
Matthew the eighteenth, and twentie nine. Teach
and baptise all nations. Ioh. 1. 33. He that sent mee
to baptise. Iohn 3. 22. and 4. 2. Iesus is said to bap-
tise, when not himselfe, but his disciples in his
name did baptise. So of the signe of inauguration to
the kingdome 1. Sam. 10. 1. The Lord hath annointed
mee, when yet Samul was sent to annoint Saule.

The sacraments therefore doe strengthen our faith,
because the scripture witnesseth that they are signes of
the mutual & eternal covenant betwixt God & the faith-
full.

Sacraments
confirm
our faith.

Mar. 16. 16.

Leuit. 1. 4.

Psal. 51. 9.

Deut. 3. 6.

Rom. 6. 3.

1. Cor. 10.

16.

The ends
of sacra-
ments in
respect of
vs.

Exo. 12.

45.

Rom. 3. 1.

Eph. 2. 11.

Gen. 17.

full: because by them God signifieth vnto vs: he bestow-
ing of such benefites as are promised in the Gospell, and
we must as well beleue God signifying vnto vs his will
by signes as by wordes; because in their lawfull vse they
hane annexed vnto them a promise of grace, not onely as
they are sacrifices, & shew our obedience, but also as they
are signes of grace deliuered vnto vs by God: as: Hee
that belecueth and is baptised shall bee saued.

It shal be an acceptable sacrifice to make attonement

for him. Lastly, because the scripture, so con-

firme the receauinge or depriving of the things signified

alleadgeth the receauinge or depriving of the signes, as

Psal. 51. Thou shalt sprinckle me with hyssop &

I shall be cleansed. The L. shal circūcise thine heart

&: Al we which are baptized into his death. The

bread which we breake, is it not the communion

of Christs bodie?

Hereupon are annexed other final causes; They dis-

tinguish the church from other sectes; this appeareth

by effect and by testimonies, as, A stranger shall

not eate therfore. What the availeth circūcisiō

verie much. For vnto them were committed the

wordes of God. Yee gentiles, which in times past

were called the vncircūcisiō, because in that

time yee were without Christ, strangers from the

covenant and common wealth of Israel, hauing

no hope of the promise, and without God in the

world. They are a confession & publique thankesgiving

for Christes benefites. It shall bee a signe of the co-

venant betweene me and you; and it shall bee

my covenante in your flesh. As often as ye

shall

shall eate this bread, shewe yee the Lords death. 1. Cor. 11.
They continew the memory of Gods benefites. This day
 shall be vnto you for a remembrance. It shall bee
 signe vnto thee vpon thine hande, & a remem-
 brance betweene thine eies. Doe this in re-
 membrance of me. *They are a band of charitie: for*
because they which vse them are in league with God,
they are also in league betweene themselves. One Lord,
 one faith, one baptisme &c. We being manie are
 one bread, one bodie. For we are all partakers of
 one bread.

26.
 Exod. 12.
 14.
 Exod. 13. 9
 Luc. 22. 19,

Epe. 4. 5.
 1. Cor. 10.
 12.

Rites and ceremonies not commaunded by
 God to be signs of the promise, are not sacraments.
 The prooffe. *The signes can confirme nothinge but*
his consent and promise, from whom the things pro-
mised and signified are expected, Therefore no creature can
be a true and iust testimonie of Gods will.

Two things are to be considered in al Sacra-
 ments. 1. Visible, earthly, and corporal signes,
 which are rites or ceremonies, and visible or cor-
 poral things, which God exhibiteth or offereth
 vnto vs by his ministers, and we receaue corporal-
 ly, that is, by the partes and senses of our bodie: 2.
 the things signified, which are invisible, heauen-
 ly, and spiritual, that is Christ himselfe and all his
 benefites, which are through faith communicated
 vnto vs by God spiritually, that is by power and
 vertue of the holy Ghost.

The prooffe. *The distinction is manifest, by an*
induction. Also the receauing of the signes is
corporall and externall: but the things signified are

1. *reccaued Spiritually or by faith: Because they are promised onely vnto such as beleene; but the signes are not otherwise ratified, then the promises wher vnto they are annexed. Also because the signes shew that vnto our eyes, which the promise declareth vnto our eares. And therefore the promise is a vaine sound: so also are the ceremonies vaine without faith. Lastly, because the thinges signified, are the participating of Christ and all his benefits. But this can noway be graunted to any man, either in the vse of sacraments, or without it, but by faith alone.*

5. *The signes or elements are not to be changed in nature or substance, but only in respect of their vse.*

The prooffe. This is cleere by induction and sense. baptize you with water. The breade which we breake is the communion of Christes bodie. Here bread and water are named in the vse.

6. *The cōiunction of the signes & the thing signified is not physical, that is naturall and reall, but relative, that is to say, this cōiunction is a diuine ordinance, wherby things inuisible and spiritual are represented by thinges visible and corporall as it were by certaine visible wordes, and are in the right vse offered & receaued togeather with the signes.*

The prooffe. Such is the cōnexion of all signes with the thinges signified, that they represent the thinges signified, and confirme the receauing of them, for they are as it were testifying pledges and seals, although they be not in the same place with the signs. The reason is, because

make something a signe of an other thing, is not to include
the same thinge to the signe; but to order the signe
to signifie the thinge, whether it be in the same place with
the signe, or in some other. Also the nature of the things
signified by sacraments doth not admit this. For some of
them are spiritual substances, as the holie Ghost: some ac-
cidents, not in the sacramental signes and elements, but
in the heartes of men, as the giftes of the holy Ghost: some
are diuine actions, as remission of sinnes; some are corpor-
all, and locally in one only place, not where soeuer the sa-
craments are used: as the flesh and blood of Christ.

The names and proprieties of the things signi-
fied are attributed to the signes, and contrarie the
names and proprieties of the signes to the things,
because of the similitude and likenesse betweene
both, or for significatiō of the things by the signs,
for the ioyned offeringe and receauinge of the
things togeather with the signes in the lawful vse
of the sacraments.

The prooffe. The scripture speaketh this of sacra-
ments: Gen. 17. 10. *Circumcisio is the league*
of covenant. Exod. 12. 11. *the eatinge of the lambe is*
the Passouer. Exod. 31. 7. *the sabbaoth is the eternal co-*
uenant. Exod. 24. 8. *The blood of the sacrifice is the*
blood of the covenant. And Levit. 17. 5. *The atton-*
ement of our soules. Heb. 9. 5. *Over the arke was a co-*
uer shadowing the mercie-seat. Ephes. 2. 26. *The bap-*
tisme of water is the washinge that clenseth vs from sin.
Mat. 26. 26. 28. *the bread & wine is the body & blood*
of Christ. And 1 Cor. 10. 16. *It is called the commu-*
nion of the body and blood of Christ. And so expound-

deth it selfe, Gen. 17. 11. Rom. 4. 12. Circumcision is
 signe of the covenant. Exod. 12. 27. The paschall lamb
 was a signe of the passeover. Exod. 31. 14. The sabbath
 a perpetuall signe of grace and sanctification. Heb. 9
 24. Ceremonies are similitudes & types of true things.
 Marc. 16. 16. He that beleeveth and is baptised shal be
 saved, Luc. 22. 21. The bread of the Lords supper is com-
 manded to be eaten in remembrance of Christ.

8 The lawfull vse of sacraments is, when such
 as are converted obserue those rites which God
 hath commaunded, for such ends as God ordai-
 ned the sacraments.

The prooffe. That onelie is the lawfull vse which
 agreeth with Gods institution: but the institution com-
 prehendeth these circumstances of persons, rites, and
 ends: therefore these once broken, the signes are pre-
 sently abused. E. 1. Jer. 7. Psal. 50.

9 In this vse the things signified are alwaies ta-
 ken together with the signes.

The prooffe. For thus much the rites do signifie,
 the promise annexed to the rites doth containe: as Ma-
 15. He which shall beleue and be baptised, shal
 bee saved; but God is true, speaking to vs as well
 by signes as by wordes. Therefore the signes are not in van
 though the things be taken in one sorte, the signes in
 other.

10 But without the vse appointed by God
 which is not without conversion, neither the ce-
 remonies haue the nature of a sacramēt, nor good
 benefits thereby signified are receiued with the
 signes.

The prooffe. The signes of the covenant confirme nothing to them which keepe not the covenant, or substitute others in their places, or refer them to an other end: but sacraments are signes of the covenant, whereby God bindeth himselfe to grant vs freebie remission of sins, & eternall life for Christ: ergo they confirme not them in the grace of God which are without faith and repentance, or vse other rites, or to other purpose then God hath appointed. Besides, it is superstition and idolatry to attribute the testifying of Gods grace either to an external worke without promise, or to a worke devised by men. Wherefore this abuse of sacraments hath not the grace of God annexed vnto it, or confirmeth any man therein; as it is said, Rom. 2. 25. Circūcisio availeth if thou keepe the law, but if thou be a trasgressor of the law, thy circumcision is made vncircumcision.

11 The Godly receiue these signes to their salvation, the vicked to their condemnation: but onely the godly can receiue the things signified, to their salvation.

The prooffe. Vs saith Peter, v2. which beleene, amongst whom he reckneth himselfe, baptisme sa-
veth, not the washing away of the filth of the flesh, but the request of a good conscience vnto God. And Paule 1. Corinth. 10. 16. the breade which wee breake is the communion of Christs bodie. And whereas the Sacraments are an external instrument, whereby the holy Ghost cherisheth & preserveth our faith, it followeth that as the preaching of the word, so they also further the saluatiō of the faithful. But contrariwise the wicked, by abuse of sacraments, cōtēpt of Christ &

and his benefites which are offered them in the worde & sacraments, and confession of that doctrine, which with a trewe faith they do not embrace, heape vnto themselves the anger of God and fearfull punishment, according to these sayings: He that offereth an oxe is as if he killed a man, hee which offereth a ramme is as if hee slew a dog, &c. Esa. 66. 2. He which eateth and drinketh vnworthily, eateth & drinketh his owne damnation, not making any difference of the Lordes bodie: for this cause manie amongst you are weake and sicke, and many are fallen a sleepe. 1. Cor. 11. 27. But the things signified, because they are receaued only by faith, and are either the true causes of saluatiō, or saluatiō it selfe, namely Christ and his benefites; they neither can be receaued by the wicked, nor of any but vnto saluation; as Christ saith, Iob. 6. 12. But in the elect, after they are converted, the fruits of a sacrament (though vnworthily receaued) do in the end follow.

The prooffe. The promise, and the signes of that promise, which hath a cōdition of faith annexed vnto it, are ratified and take effect, whensoever the condition is performed; but such is the promise which is signified and confirmed by the sacraments: therefore if there be faith beleeuinge the promise and signes, whether in the use or after, the things promised and signified are then receaued. I might deale with thee as thou hast done, when thou diddest despise the oath in breakinge the couenant, Nevertheless I will remeber my couenant made with thee in the daies of thy youth, & wil cōfirme vnto thee an euerlasting couenant.

13. Of sacraments, some are once onely to be receaued, some often-times; some are to be ministred onely to those of ripe yeares, others euen to infants also, according as they are ordained for once making a couenaut with all those that are conuerted, and which are to be receaued into the church; as circumcision and baptisme: or instituted to renue the couenant and preserue the vniue and fellowship of the church, after our fall & cōflict against temptatiō: as the arke, the paschal lambe, with other sacrifices, & the Lords supper.

The prooffe. *The iterating or renewing of baptisme is nowhere commaunded; the reason is manifested because those sacraments are instituted to be an initiating, or solemn receauing into the church which is euer firme to him that repenteth or perseuereth. But the iteratiō of the use of other sacraments is commaunded: as in sacrifices, in the Paschal lamb, in worshiping before the arke, in sanctifying and clesing it is apparent: Also of the Lordes supper it is said, As often as yee do this, yee shall shew the Lords death. The reason is, because they are testimonies, that the couenant begunne in circumcision & baptisme is ratified and firme to him that repenteth. And this often exercising of our faith is necessarie.*

14. The thinges common to the sacramentes of the new and olde testament are those, which are before set downe in the definition of a sacrament. The differences betweene both are these, that the sacraments of the olde testament did prefigure Christ which was then to come; the

the sacramentes of the newe testament represent vnto vs Christ with all his benefits, being alreadie come: the olde were others, and more rites, as circumcision, sacrifices, washings, the Pascall lambe, the sabbaoth, worshipping before the arke &c: the new are likewise others, and onlie two, baptisme, & the supper of the Lord: the old were obscure; the new are more plaine & easie: the old were commanded to *Abrahams* posteritie & their households: the new to the whole church culled and collected out of *Iewes* and *Gentiles*.

The prooffe. That one definition serveth for the sacraments of both new and old testament, we have alreadie prooved before. That there is a difference in the number and forme of rites, appeareth by an induction. For in the new testament it is plaine there are but two; because no other ceremonies having a promise of grace annexed are commanded by Christ. That sacraments of the olde testament shewe Christ to come, of the newe alreadie come, it is manifest by their interpretation delivered in scripture, whereof we spake in their definition. They differ in plainnesse, because in the new testament are fewer, and those signifying things alreadie fulfilled, in the olde there are more rites, and those shaddowing future things, all whose circumstances were not yet knowne. Lastlie, by induction it appeareth, that the old were commanded onlie to *Abraham* and his posteritie, and their servauntes: the new to all even as manie as will bee members of the church: as *Genesis* the seventeenth. Everie man childe of eight daies olde amongest you shall bee circumcised in your generations, at

NOTE.
Abraham
had a more
excellent
faith then
any in the
new testa-
ment: not
for plaines
but for
steadfastnes.

well hee that is borne in thine house, as he that is bought with monie of anie stranger which is not thy seede. *Exod.* 12. No stranger shall eate thereof. *Math.* 8. Teach all nations baptising them, &c.

15 Both Sacraments and preaching of the gospel are Gods worde, which hee exerciseth towarde his church by the Ministers, because they teach, offer, & promise vnto vs the same communion of Christ and his benefites, and are external instruments of the holy Ghost, wherby he moveth our hearts to beleue, and therefore maketh vs partakers of faith in respect of Christ and his benefites. Neither yet is the working of the holy Ghost tied vnto these sacraments; nor doe they at al profit but rather hurt such as with faith do not apply them to themselves, as the very words & rites do signifie.

The prooffe. That the Ministers do all in *G O D S* name in administration of sacramentes, and that by the sacraments God doth signifie, that is, teach, offer, & promise vnto vs the communion of Christ, we shewed before in our second prooffe. Whereupon followeth this other conclusiō, that the holie ghost therby moueth our hearts to beleue. For because sacraments are a visible promise, they haue the same authoritie to confirme faith in vs, as hath a promise made by word. Whence also followeth a third conclusiō. For that which serueth to kinde & stir vp faith in vs, the same also serueth to the receiuing of the communion of Christ: because wee haue this communion through faith. The breade is the communion of Christs bodie. Baptisme saueth vs, &c. And yet
the

the holy Ghost doeth not alwaies by them. confirme our faith: because neither by the word doth it alwaies kindle faith in vs; as the examples of Simon Magus and infinite others doe shew. That the vse of sacraments without faith is hurtfull, is alreadye proved in the eleventh proposition.

16 The word and the sacraments differ, because the word signifieth gods wil towards vs by speech, the sacraments, by gesture: by the worde faith is begun and confirmed, by the sacraments onlie faith begun is confirmed: the word euen without the sacraments doth teach and confirme, which the sacraments doe not without the word: without the knowledge of the word they that are of ripe years cannot be saued; but without the vse of sacraments (if it be not by contempt) men may be both renewed and saued: the word is to be preached to the vnbeleeuing and vicked, the church must admit to the sacraments only such as God will haue vs account members of the church.

The prooffe. *Sacramentes without the worde going before doe neither teach, nor confirme our faith: because their signification is not understood but by preaching or expounding them by the word: neither can a signe confirme any thing but what is before promised. This may be proved by example of the Iewes, who either did or doe obserue those ceremonies, abolishing or not understanding the promise of grace and of Christs benefitts.*

Men of yeares cannot bee saved, excepte they haue knowledge of the word, either by teaching after the ordinarie way, or by revelation after an extraordinary waie.

Because Hee that beleeveth not in the sonne is already judged. Ioh. 3. 18. Faith is by hearing, hearing by the word of God. Rom. 10. 17. But without sacraments they maie be saved; because though by some necessarie occasion they be hindered from them, yet may they beleue, as the theefe on the crosse: or if they be infants, they may be sanctified according to the measure of their yeares, as Iohn in the wombe of his mother, & manie other infants which died before the daie of their circumcision.

The word also must be preached to the wicked, because it is ordained for their conversion.

The sacraments must be administred vnto the, which are to bee acknowledged for members of the church: because they are instituted only for the vse of the church. Act. 8. 17. If thou beleevest thou maist be baptised.

17 This is common to Sacraments and sacrifices, that they are workes commanded of God to bee done by vs in faith: but yet a sacrament and a sacrifice do differ, because by a sacramēt God doth signifie and witnesse his benefits which he performeth vnto vs: but by sacrifice we perfourme and offer our obedience vnto God.

The prooffe. That sacraments are workes commanded of God to be done by vs in faith, wee have shewed in the 1. 2. 3. and 10. proposition. Both are mentioned Heb. 1. 4. By faith Abel offered vnto God a greater sacrifice then Caine &c. That Sacraments are signes of Gods will towards vs, it is proved in the second propos. 8 And therefore the same ceremonie may have the nature of a sacrament & of a sacrifice; because there,

thereby God giving vnto vs visible signes, testifieth his blessings and benefits towards vs; and we by receiving them doe likewise testifie our duty towards him.

The prooffe. This is manifest by the Pascall lamb and other sacrifices; also by the sabbath: which were an obedience commanded by God, whereby the godlie did worship him, and shew themselves gratefull to him: & with all were signes of Gods benefits which they receaved by the Messias. So baptism is a profession of Christiansme, and a signe whereby Christ witnesseth that we are washed in his blood. The Lords supper is a thanke(giving for the death of Christ, and an admonition, that we are quickned for and by his death, are made his members, and shall abide in him for ever.

AN ANSWERE TO SOME ARGVMENTS against the Sacraments.

Certaine obiections against the afore-said propositions of Sacraments, with short answeres of Vrsinus therevnto, taken in a publique disputation. Anno. 1567.

O Biection against that part of the second proposition; Sacraments are signes of the eternall covenant.

*The signes of an eternal covenant are eternal
But these signes are not eternal?*

Ergo neither is the covenant eternall.

The prooffe of the maior denied is; In relatives one being taken away, the other also is taken away.

answer to the rule, whereby the maior is proved, by distinguishinge. In relatives hauing but one onely correlative, as a father, a sonne: one being taken awaye, the other also is taken awaye: but this rule should not where are more correlatives then one; as this couenant of God are correlatives not onely the signes, but they also with whō this couenant is made, who shall endure for ever, &c. But these signes are correlatives to the couenāt, not simple as it is a couenāt, but as it is a couenāt confirmed by signes. Note, that in the second parte of this proposition, betweene God and the faithfull, are included also the steritie of the faithfull, as the part in the whole, though finally they doe not yet beleene, as infantes. Therefore the definition is not more stricte or particular then the things defined.

Obiect. 2. against that part of the second proposition; And so confirmeth in the the confidence of this promise.

That which is given to such as haue no faith, cannot confirme faith, because there is none to be confirmed.

Baptisme is given to infantes which haue no faith:

Ergo baptisme doth not confirme faith. And so consequently all sacraments do not confirme the confidence of this promise.

Ans. 1. to the maior by a distinctiō. It cannot confirme faith in them at that instant whē it is given the, & they haue no faith yet may it confirme faith in the, whē they are of ripe years, and doe beleene and haue faith.

Ans. 2. The minor also is verie doubtfull, whether infantes, especiallie of the renewed

and regenerate, be destitute of faith: seeinge the
vnto them also pertaine these promises: I will be the
God and the God of thy seede. To such belong
eth the kingdome of God &c.

3. Obiection against the sixte proposition.

The truth of signes beinge once exhibited and fulfilled, the signes themselves do cease;

But in the newe testament the truth of the signes
is exhibited and fullfilled.

Ergo the signes of the new testament are ceased.

Ans. Wee graunt all, yf you by signes vnderstand
such signes, as signifie future things, & things hereafter
to be fulfilled, such as were the signes of the olde testame-
nt: but we deny the maior, if by signes you vnderstand
such as seale vnto vs thinges alreadie performed, such
kinde of signes are the sacraments of the new testament.

Obiect. 4. Against that part of the tenth proposition
which is not without conversion.

The Papists sacraments are celebrated without con-
version;

Yet are they sacraments.

Ergo sacraments may be celebrated without con-
version.

Ans. The minor may be denied in respect of such
are not converted. For so such, sacraments are no sacra-
ments, that is, signes of grace: especially seeinge the
turne them into mere idols. But they become sacra-
ments vnto them, that is, signes of grace: when they are
converted: and if they never be converted, they like-
wise neuer become sacraments to them.

Repl. Enforcing an absurditie.

The

They who corrupt the wordes and forme of the institution of any sacrament (as baptisme) doe also overthrowe the nature and substance of the same.

The Papistes do the former.

Ergo they doe also the latter: And therefore their baptisme is not baptisme; and so by consequence wee which were baptized in time of Poperie, must be rebaptized.

Ans. To the maior. They overthrowe the substance of baptisme; trow, to themselves and such as approoue them, and be not converted; but not to them that acknowledge their errors are converted, and adioine themselves to the church of Christ.

Obiect. 5. Against that parte of the eleuenth; The godlie receaue the signes to their saluation.

Thus only can be receaued by the godly to their saluation, which bringeth with it saluation, or is a cause thereof;

But the things signified doe bringe alone saluation, and are the causes thereof.

Ergo the things signified onely, (and not the signes) are receaued by the godly to their saluation.

Ans. To the maior by distinction. That onely which bringeth with it saluation can be receaued vnto saluation; trow, to cause or bestow saluation: but that also which bringeth not saluation, that is, which is neither the efficient, nor forme, nor material cause of saluation, may be receiued vnto saluation, that is to confirme saluation. I expounde my selfe thus. Both the thinges and the signes

are receaved unto salvation: but the signes in one sorte
the things in another. For the things are a cause of sal-
vation, and parte thereof: but the signes haue in them-
selues no such quickening force, but onely confirme our
saluation as they are ioined with the things.

Obiect. 6. Against the twelfth proposition.

*That which bringeth with it condemnation, bringeth
no fruits;*

*The unworthie vse and receaving of sacraments
bringeth condemnation, as it is proued in the
seventh proposition;*

Ergo it bringeth no fruits.

Ans. Wee graunt all, before the conuersion, not af-
ter; for then the unworthie vse and receaving is un-
worthy.

Repl. Condemnation doth not follow conuersion;

*The fruit of unworthy receaving the sacraments is
condemnation;*

Ergo fruits follows not conuersion.

Ans. It is true of condemnation. But here we speake
of the fruits of a sacrament unworthily receaved, which
before the conuersion for unworthy receauing was con-
demnation; but after the conuersion is changed into our
good and saluation &c.

Obiect. 7. Against that parte of the thirteenth
Some sacraments are vled only once.

*That which maketh to the cōfirmation of our faith
must be often vled;*

*All Sacramentes make to the confirmation of our
faith;*

Ergo all sacramentes are to bee often vled.

And so by consequent we should be often
baptized.

Ans. to the maior, which is true, if God have
appointed that they should be often used. But he wil not
have the sacramentes of our receaiving into the church,
and our regeneration to be iterated: because by them
we doth once onlie begette vs, and enter league with
him, as by circumcision and baptisme; but by the other
we doth often confirme the league or covenant which
we doth enter with vs, as by the Pascall lamb, & the
Lords supper.

Objections. Against the second difference of the
worde and sacramente in the sixteenth proposi-
tion.

They which are to be admitted to the more worthy,
should not be forbidden the lesse worthe;

The wicked are to be admitted to the hearing of the
worde, which is more worthe then the sacraments,
as is proved 1. Cor. 1. 17. God sent me not to
baptize, but to preach the Gospell.

Therefore the wicked are not to bee forbidden the
sacraments.

Ans. We denie the maior if you take it uniuersally;
because it is neither euerie where nor alwaies true.

Obj. That should not be forbidden whereof may fol-
low fruite;

Of receaiving the Lords supper even by the wicked
may follow fruite:

Ergo the wicked are not to be forbidde the Lordes
supper.

Ans. to the maior. He should not be forbidde if God

forbad him not; but the church hath received this com-
mandement of God, That it must not doe evill that
good may come of it.

9. Obiection against that part of the same proposition.
The word must bee preached even to the vnbe-
leeving.

Christ forbiddeth vs to cast pearles to swine and
dogges;

Therefore the wicked must not be admitted to the
hearing of the word preached.

Ans. To the antecedent: by dogs and swine are not
meant simple the wicked, but such enemies as mocke
persecute the doctrine: barking and impugning it like
dogs, and treading it under foote like swine. Against such
this argument were of force.

XXIV. OF BAPTISME.

1. Baptisme is a sacrament of the new testamēt,
whereby Christ witnesseth to the faithfull being
baptized with water in the name of the father, &
of the sonne, and of the holy Ghost, that all their
finnes are forgiuen them, the holy Ghost giuen
vnto them, and themselves ingrafted into the
church and bodie of Christ: and they againe pro-
fesse that they receave these benefites of God, &
therefore euer after will and must liue to him, and
serue him. And this same baptisme was begun by
John Baptist, and continued by the Apostles; this
only was the differēce, that he baptized men into
Christ which should suffer and rize againe, but
these into Christ which had suffered, & was rized.

The first end of Gods institutio of baptisme is, that God therby might signifie & witnesse, that by the bloud and spirit of Christ hee doth cleanse those that are baptized from their sinnes, and engrafteth them into the bodie of Christ, and maketh them partakers of all his benefits.

The second is that baptisme may be a solēne receauinge or enroulinge of men into the visible church of Christ, and a distinction therof from all other sectes.

The third, that it may be a publique & solēne profession of our faith in Christ, & of bindinge our selues to faith in him, & obediēce towards him.

The fourth, that it may be an admonition of our plunging into afflictions, and our risinge and deliuerance out of them.

Baptisme hath by Gods commandement & the promise of grace a certaine power to seale and certifie, annexed by Christ vnto these rites righteously vsed. For Christ by the hand of his ministers baptizeth vs, as by their mouth he speaketh to vs. There is therefore in baptisme a twofold water: one *external*, visible, & earthly, which is the elemētary water: the other *internal*, invisible, & heauēly, which is the bloud & spirit of Christ: there is also a twofold washing, the one *external*, visible, & signifying, name the sprinkling or powring on of water, which is corporal, that is receaued by our bodily parts & senses: the other *internal*, invisible, & signified, name the remissio of our sins by Christs bloud shed for vs, and our regeneration by his spirit, & our being en-

grafted into his body which is spirituall, that is, is received in spirit, & by faith. Lastly, there is a twofold minister of baptisme, one *external* of external baptisme, which is the minister of the church, baptizing vs in water with his hand: the other *internal* of internal baptisme, which is Christ himself, baptizing vs with his blood and spirit.

8 Neither is the water turned into the blood of spirit of Christ, neither is the blood of Christ present in the water or in the same place with the water, neither are the bodies of such as are baptized sprinkled invisibly therewithal, neither is the holy Ghost in substance or vertue more in this water then elsewhere; but in the lawful vse of baptisme he worketh in their heartes which are baptized and spirituallly doth wash and sprinkle them with the blood of Christ, and vseth this external sign as an instrument, & as a visible word & promise, to uphold & stir vp the faith of such as are baptized.

9 Therefore when baptisme is said to be the washing of regeneration, or to saue vs, or to wash away our sins; it is meant; that external baptisme is a signe of the internal baptisme, that is, of regeneration, salvation, and spirituall washing. & that this internal washing is ioined with the external whensoever baptisme is lawfully vsed.

10 Yet is sinne in baptisme so abolished, that we are freed from the guilt of GODS anger and eternall punishment, and regeneration is begunne in vs by the holy Ghost, & the reliques of sin remaine in vs to the end of this life.

But all and only the renewed, or the regenerate are baptised to those endes for which baptism was instituted by Christ, do lawfully receive baptism.

2 The church lawfully ministreth baptism to all and onelie those, whom it ought to reckon in the number of such as be renewed, and members of Christ.

3 Whereas also infants of *Christians* are of the church, whereinto Christ would haue al that pertaine to him bee receiued and registred by baptism, and therefore baptism is now in steede of circumcision, whereby iustification and regeneration, and receiving into the church, were sealed by & for Christ as yet to come, as in baptism by and for the same Christ already come, as well to infants as to those of riper yeares pertaining to the seed of *Abraham*: and whereas no man can forbidde water, that they should not be baptized which haue receiued the holy Ghost cleansing & purifying their heartes, truly those infants must needs bee baptised which either are borne in the church, or together with their parents come over to the church.

4 As the promise of the gospel, so baptism also receiued vnworthily, that is before conversion, is firme and procureth salvation to such as repent, and the vse thereof, before vnlawful, is now made vnto them lawfull.

5 Neither doth the wickednes of the Minister make the baptism vaine & of no force, if it bee done

done into the faith and promise of *Christ*: & therefore the church ought not to rebaptise eue those that haue bin baptised by heretiks, but to informe them in the true doctrine of Christ and baptisme.

16 And as the covenant once begun with God remaineth perpetually stedfast to such as repent, even after their sinnes from that time committed: so also baptisme once receaved, confirmeth those that repent in remission of sinnes for all their life, and therefore ought neither to be iterated, nor deferred to the end of life, as if on that condition onlie it did cleanse vs from our sinnes, if we comitted no more after we were once baptized.

17 But all that are baptised with water, vvhether infants or aged, are not made partakers of the grace of Christ. For Gods eternal election and calling to the kingdome of Christ is free.

18 Neither are all excluded from the grace of Christ which are not baptised vwith water. For not the want but contēpt of baptisme excludeth from the covenant made by God with the faithful and their children.

19 And whereas the administration of Sacraments is a part of the ecclesiastical ministry, they which are not called therunto, and especially women, must not presume to take vnto themselves authoritie of baptising.

OF THE LORDS SUPPER.

Disputed in the Coll. of Wisdome the 2. of May, Ann. 1575.

1 **O**Ne of the Sacramentes of the new testamēt is called the *Lords supper*, not because

ther must needs be solemnised onlie in the evening
 at supper time, but because it was instituted by
 Christ in the last supper that he made with his dis-
 ciples before his death. *The Lords table* it is called,
 because therein the Lord feedeth vs. *The sacrament*
of the bodie and blood of Christ, because therein are
 these things communicated vnto vs. *The Eucha-*
rist, because therein are solemnne thanks giuen vn-
 to Christ for his death and benefits towards vs.
Synaxis or *assembly*, because it must be celebrated
 in assemblies and meetings of the church. It is al-
 so amongst ancient wrighters named a *sacrifice*,
 because it is a representation of that propitiatorie
 sacrifice which Christ perfourmed on the crosse,
 with an *Eucharistical sacrifice* or sacrifice of thank-
 giuing therefore.

The Lords supper is a sacrament of the newe
 testament wherein by commandement of Christ
 the bread and wine is in companie of the faithful
 distributed and receiued in remembrance of Christ,
 that is, that Christ maie witnesse vnto vs, that hee
 feedeth vs vnto eternall life, with his bodie and
 blood giuen and shed for vs: and we render vnto
 him solemnne thanks for these benefits.

The first & principal end & vse of the Lords
 supper is, that Christ may thereby witnesse vnto vs
 that he died for vs, and with his body and bloude
 feedeth vs vnto eternall life, that by this witnes-
 sing he may cherish and increase in vs our faith, &
 by consequent his spiritual feeding. The second is
 thanksgiving for these benefits of Christ, with a
 pub-

The defini-
 tion or na-
 ture.

The endes.

I

2

3 publique & solemne profession of them, and our
 4 duty towards *Christ*. The *thirde* is a distinction of
 the Church from other sectes. The *fourth*, that it
 may be a bond of mutuall charitie amongst *Chri-*
stians: seeing they are all made members of one
 5 bodie. The *fift*, that it may bee a bonde and oc-
 casion of frequent assemblies of the church, see-
 ing *Christ* would haue one bread, and one cup to
 be distributed amongst many.

How the
 Lords sup-
 per confir-
 meth our
 faith.

4 Hence hath the Lordes supper that first vse,
 which is, a confirmation of our faith in *CHRIST*,
 because *CHRIST* himselfe by the hand of his
 Ministers reacheth & dealeth vnto vs this bread
 and cuppe in remembraunce of himselfe, that is,
 that by this token and signe, as by a visible word,
 hee may admonish vs, that he died for vs, and
 that he is vnto vs the meate of eternal life, whilest
 hee maketh vs his members, and because he an-
 nexeth a promise vnto this rite, that he will feede
 with his owne bodie and bloud such as eate this
 bread in remembrance of him: when he said, *This*
is my bodie: and because the holy Ghost by this vi-
 sible testimony moueth our minds and harts with
 more certainer to beleue the promise of the
 gospel.

5 There is then in the Lords supper a twofold
 kinde of food and drinke: one externall, visible,
 and earthly, namely the bread and wine: the o-
 ther internall, invisible & heavenly, namely the
 body and bloud of *Christ*: there is also a twofold
 eating and receiving, the one externall, visible,
 and

and signifying, which is the corporall receiving of bread & wine, that is such a receiving as is performed by the handes, mouth, and corporall senses; the other internall, invisable, and signified, which is the fruition of the death of Christ, and a spirituall engrafting vs into the bodie of Christ; that is, such an eating as is not performed with the hands and mouth of the bodie, but by spirit and faith. Lastly, there is a twofold minister of this foode and cup; one externall of the externall foode and cup, which is the minister of the church deliuering to vs with his hand the bread & wine; the other an internal minister of the internal food and cup, which is *Christ* himselfe feeding vs with his owne body and blood.

6 The signes and elements serving for confirmation of our faith, are not the body & blood of *Christ*, but the bread and wine: for the body & blood of *Christ* are receiued that we may liue for euer, but the bread and wine are receiued, that we may be confirmed in the certaintie of that celestiaall food, and more and more enjoy it.

7 Neither is the bread changed into the body and the wine into the blood of Christ, neither are the bread and wine abolished, that so the bodie & blood of Christ may succede in their places, neither is the very body of Christ substantially present in the bread, or vnder the bread, or where the bread is: but in the lawfull vse of the LORDS SUPPER the holy Ghost vseth this signe and Sacrament as an instrumente to stire vpp faith

The signes
of the
Lords sup-
per.

The manner
of Christs
presence in
the Lordes
supper.

A twofold
feeding on
the body of
Christ.

in vs; whereby he dwelleth in vs more and more, and ingraffeth vs into Christ, making vs become iust for him, and by him to gaine everlasting life.

Sacramen-
tal speech.

8 But when Christ saith: *This, that is, this bread, is my bodie: and this cup is my blood*, it is a sacramental or metonymicall kinde of speech, whereby is attributed to the signe the name of the thing signified, that is, we are taught that the bread is the Sacrament or signe of Christs bodie, that is, doth represent and witnesse that Christs body was offered for vs on the crosse, and given to vs for foode of eternal life, and is therefore an instrument of the holy Ghost to continue & increase this foode in vs, as Paule saith, *The bread is the communion of*

1. Cor. 10.

16.

1. Cor. 12.

18.

Christs body, that is, that thing whereby we are made partakers of Christs body: and elsewhere

We haue al dronke of one drinke into one spirit. The same

is meant whe it is said that the bread is called the body of Christ by similitude which is betweene the thing signified and the signe, namely because the body of Christ nourisheth our spirituall life, as the bread the corporall life: and because of the sure connexion of receiving the thing and the signe, in the lawfull vse of a sacrament. And this is that sacramentall vnion of the bread, & the body of Christ, which is expresse by the sacramentall speech: not that local coniunction, which by some is devised.

Sacramen-
tall vnion.

Atwofolde
feeding on
the body of
Christ.

9 As therefore there is one body of Christ, properly so called, and an other sacramental, which is the bread in the *Eucharist* or Lordes supper: so

Also the feeding on *Christ's* body is of two sortes; the first sacramentall, which is an external & corporal receiving of the signe, namely the bread & wine; the second real, or spirituall, which is the receiving of the body of *Christ*: and it is to beleue in *Christ*, and by faith dwelling in vs by his spirit, to be engrafted into his body, as members ioyned to the head, and branches to the vine, & so to be made partakers of the life & death of *Christ*. Whereby it appeareth that they which teach thus are falsely accused, as if in the Lords supper they did admit nothing besides the bare and naked signes, or participation of the death of *Christ*, or his benefits, or the holy Ghost alone, excluding the true, call, and spirituall communion of the bodie it selfe of *Christ*.

Ioh. 6.

The lawfull vse of the Lords supper is, when the faithfull obserue this rite instituted by *Christ*, in remembrance of him: that is to stir vp their faith and thankfulness.

The lawfull vse.

As in this vse the body of *Christ* is eaten sacramentally and really; so without this vse, as by infidels and hypocrites it is indeede eaten Sacramentallie, but not really: that is, the sacramental signes, as bread and wine, are indeede receaued, but not the things themselves signified by the signes, namely the bodie and bloud of *Christ*.

How the wicked eat.

The doctrine of the Lords supper is grounded vpon manie & those very forcible arguments, in all places of scripture, which mention the Lords supper, do confirm it. And *Christ* doth not cal any visible

The confirmation.

2. invisible thinge in the bread his bodie giuen & broke for vs, but that verie visible bread which he brake: which because properlie it could not be meant, himselfe ad deth an exposition, that he would haue that bread receaued in remembrance of him, which is as much as if hee had saide, that this bread was a sacrament of his bodie. Also he
3. saith that the supper is the new testament, which is spiritual, one, and eternall. And *Paule* saith that it is a communion of the bodie and blood of *Christ*, because all the faithfull are one bodie in *Christ*, which can haue no fellowshipe with the diuell. Also he maketh the same engraftinge into *Christes* bodie, by one spirit in baptisme, and the
4. holy supper. The whole doctrine and nature of sacraments doth confirme it, which represent vnto our eies the same spiritual communion of *Christ* to be receaued by faith, which the worde of promise of the Gospell declareth to our eares: and therefore they are called by the names of the thinge signified, and haue not (except in the lawfull vse) the receauing of the verie thinge annexed vnto them. The articles of our faith cofirme it, which
5. teach that *Christes* body is true humane, not present in manie places at once: and that now it is receaued vp into heauen, and shall there remaine vntill the Lord returne to iudgment: that the communion of the godlie with *Christ* is wrought by the holie Ghost, not by enterance of *Christes* body into the bodies of men: & therefore al the posteritie of antiquitie of the church with verie great
- 6.

open consent professed the same doctrine.

3 The Lords supper differeth from baptisme,

In rite and manner of signifying, because the wash-

ing signifieth remission and clensing of our sins,

by the bloud and spirit of Christ, and societie of

the afflictions and glorification of Christ. But the

distribution of breade and wine, signifieth the

death of Christ imputed vnto vs for remission of

sinnes, and that wee beeing nowe ingrafted into

Christ are become his members. 2 *In special use*,

because baptisme is a testimony of our regenera-

tion, or covenant betweene God and vs, and of

our admission or being receiued into the church:

but the Lords supper witnesseth, that we are per-

petually to be nourished by Christ abiding in vs,

and that the covenant which we haue once made

with God shall ever endure steadfast, and that

we shall for ever abide in the church and bodie

of Christ. 3 *By the persons to whom they must bee*

administred. Baptisme is due to all which are to be

accounted for members of the church, vvhether

aged or infantes: the Lords supper to them

only which can vnderstande and celebrate the

benefites of Christ, and examine themselves.

In often use. Baptisme must only once be recei-

ved, because the covenant of God once begun,

is ever firme and steadfast to them that repent.

but the Lords supper must be often receiued, be-

cause the renewing of that league, and often reme-

mbrance thereof, is necessary for the strengthening

of our faith. 5 *In the order of vsing*; because bap-

T

tisme

1
Differences
of baptisme
and of the
Lords sup-
per.

2

3

4

5

tisme must be ministred before, the Lordes supper never but after baptisme.

Who may
not come
to the
Lords sup-
per.

14 They come worthily to the Lords table which examine themselves, that is, which are endued with true faith and repentance. Which who so do not finde in themselves, they must neither presume to approach without them, least they eat and drinke iudgement to themselves, nor deferre repentance whereby they may approach, least they pull vpon themselves hardnesse of hart and eternall punishments.

Who may
be admit-
ted.

15 The church ought to admit to the Lords supper all that professe that they embrace the foundation of Christian doctrine, & purpose to obey it and to prohibit all such as being admonished by the church and convicted of their errors, will not for all that desist from their errors, blasphemies or manifest sinnes against conscience.

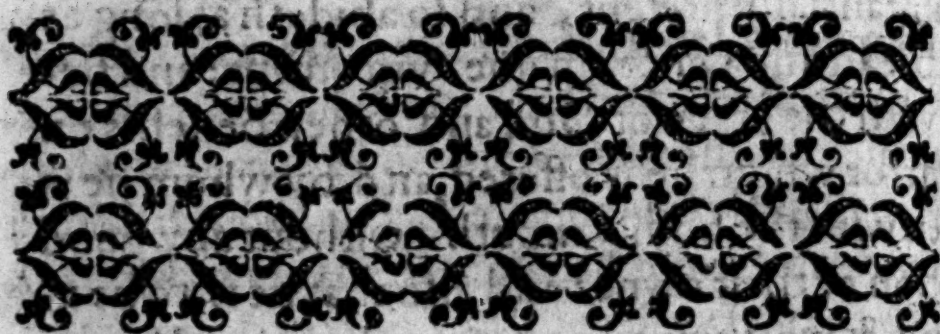
16 The Pope hath done wickedly in taking the breaking of bread from amongst the rites of the the Lords supper, as also in barring the people the vse of the cup. He hath also done wickedly in adding so many ceremonies, never commanded by the Apostles. Hee hath fowly transformed the Lords supper into a theatricall masse, that is, into a foolish imitation of Iudaical traditions, & stage like gestures. But most impious & idolatrous are those deuises, to perswade that the masse is a propitiatorie sacrifice, wherein by the Masse-Priest Christ himselfe is offered vp to his father for the quicke and dead: and by vertue of consecration

substantially present, and so abideth as long as
 the bread and wine remaine vncorrupt: and be-
 lowe h the grace of God and other benefits on
 them for whom he is offered, and by whom he is
 eaten with the bodily mouth, without any good
 motion of their owne: and also that he is to be a-
 dored & worshipped, as he is included and borne
 out vnder thole two kindes, namely bread and
 wine. For these damnable and abominable idols
 is very necessary that the masse bee banished
 from the Christian church.

T 2

A FV.





A FVNERALL ORATION OF
D. FRANCES JUNIUS, Professor of Divi-
nity in the famous Schoole of Neustade; vp-
on the death of D. ZACHARY VRSINE,
a most worthy man and vigilant Do-
ctor and Professor of Divinity
in the saide Schoole of
Neustade.

* *



E haue lately lost (noble
and worthy auditors) the
most faithfull seruaunt
God *Zacharie Vrsine*, a re-
uerende vvitnesse of our
Lorde *Iesus Christ*, a right
vertuous man, my sweet
fellow-professor, and one
most beneficiall to Gods
church: of this man are we deprived, and this our
orphan-schoole left destitute of her parent. The
greatnesse of which losse if I woulde amplifie,
should but giue occasion of more heavinesse

your mindes, that are already in this case too tenderly affected, and faile exceedingly of that excellency of discourse, which in so excellent a subject may iustly be expected. For though faine I would, and could hartily wish that I might speak much to this purpose, yet I neither thinke it fit, considering I should but minister fuell to the fire of your affection; nor accompt my selfe able, as well for diuers defects which I feele in my selfe of wit, learning, exercise, & continuance of conversing with that man of happy memorie, whereby I am much disabled; as also because if I were furnished with gifts of vtterance (which in my selfe I acknowledge to be very slender) yet nowe the waight of this vvorke, the scantnesse of time, and vehemencie of my griefe haue debarred me all vse and practise of them. Wherefore I would indeede haue perswaded some others of our college to take some paines in this matter thereby to ease mine owne study and sorrow; but they excused themselues vvith the publique griefe and their owne most affectionate heavinesse. And must wee then needes neglect the commendation of that sacred soule, if in this publique calamitie of the Church and our schoole, wee giue our selues wholly to mourning and lamentation? But that perhaps wil seeme an vndutiful nicenes & remernes to such as know not the vehemencie of our griefe. Besides (to vse the words of S. Amb.) though it do but increase our griefe to wright of that which grieues vs, yet because commonly we content our selues vvith

the remembrance of him whose losse we lament, for that
 in wrighting & whilest that our mindes by meditation are
 wholly fixed on him, wee imagine him to live in our dis-
 course, it is a thinge that must be done, except we will be
 thought to haue buried in silence the memorie of a place
 so well deserving, and to haue vouchsafed him no honor
 or els to haue avoided all incitements to greife, whereas for
 the most part, to greue is the especial comfort of such as
 are greined. Shall we then differ this commendation
 any longer? no truelie; but rather let vs stirre
 vp your mindes to maintaine his memorie both
 now & to al posteritie hereafter: for (as Nazianzen
 saith) good men ought to be especially remembred, and
 they whose memorie is godlie and proffitable. But shall
 then: am I the boldest of this companie of profes-
 sors? not so. But perhappes I am the most officious
 and forward to shew my dutie? truelie neither
 am I so greedie of the glorie of this action that
 I could finde in my heart to snatch it from others
 by prevention. How then? am I belyke the most
 vnwise of all others? truelie I do not arrogate to
 my selfe any great wisdom, onely I hope that
 my dutie shal be without offence, & with thought
 hereof I am much comforted. But what moueth
 mee aboue others to take vpon me the penning
 and pronouncing of this oration? Because
 dutie one of vs must needs haue done it, & that
 which was a dutie in all, greife excused in others
 and might as well haue done in me, had not
 necessitie not onely required, but also euen
 acted it at my handes. For first I owe as much

the memorie of that iust man my good fellow-
professor, as others doe, namelie an honorable re-
membrance of him. Moreouer I owe so much du-
tie and more to this our Schoole, which may iust-
ly challenge my diligence, as well in this as in o-
ther causes. Lastelie I shall hereby provide both
for the publique good, and also for mine owne
credit: for otherwise who would not be readie to
object against me that sayinge of Sopbocles?

Alasse! how soone thanklesse posteritie

Leaves to retaine a dead freindes memorie?

But these learned and iudicial men here present,
may in the common heavinesse make this bene-
fit, that they perswade themselves they may shift
of the burden of this exercise without prejudice of
their credit: as for me, the necessitie of my place
enforceth either to provide some other who will
and may better discharge it then my selfe, or els to
submit my selfe to the hazard of your censures.
The waight of my other affaires do ouermuch dis-
tract me, the conscience of mine owne weaknes
doth amaze mee, the worth and greatnes of the
thinge it selfe deters me. All this notwithstanding,
the authoritie of this Schoole preuaileth over mine
affaires, good ensample and publique paterne of
the church forceth my conscience, and necessitie
it selfe doth thrust me forward setting aside re-
spect of the worthe and maiestie of this subiect, to
say some thinge therof in this assemblie. Trusting
therefore to your courtesie and indifferencie (wor-
shipfull and wortheie auditors) first I desire & en-
treate

create you to heare favorably this my oration, no
 way matching (I confesse) that matchlesse mans
 desertes, or your expectation, or mine owne duty,
 but onely fitting my poore mediocritie: then that
 you woulde vouchsafe lovingly to excule mee
 (plucking onelie some few fruities from that most
 rare and sacred tree (if I neither flourish out this
 picture with those curious colours, nor furnish out
 this table with those diuers and dainetic dishes
 which that rich store house might afforde, but ra-
 ther supplie what mine ignorance hath omitted,
 and pardon both for shortnesse of time and vehemence
 of griefe, whatsoever I shall happen to
 speake vnadvisedly. For in that man I purpose
 not to speake of that wee admired whilst it vvas
 present, and now want being absent (for I neither
 know nor can reckon al) nor of many such things
 as I know, and haue much thought of (for euery
 that also were almost infinite, and would seeme
 incredible to manie) but I intend in few words to
 lay downe a brieife of those vertues and good
 giftes which heretofore wee haue all seene, and
 whose losse wee now lament, and to shaddowe
 out vnto you the damage redounding to vs all
 by the vntimely death of that man of fame, that
 by this fire wee may bee inflamed to strong faith
 and serious repentaunce, and more and more
 frame our selues to imitation of this worthy wis-
 nesse and valiant champion of CHRIST I E-
 SVS.

Zacharie Ursine was borne at *Preslaw* of honest
 parent

parentage by discent, in the yeare of our Lorde,
 1536. Hee was naturallie for constitution of bo-
 die strong; but more strong of minde and cou-
 rage, especiallie after there had beene ioyned to
 the goodnesse of his nature, artes, and sciences,
 and other most excellent and heavenlie giftes &
 qualities. But touching the giftes of his body we
 shal not neede to speake much, considering that
 some of them are indifferentlie common to all
 men, others besides men, are also incident vnto
 beastes. For although in themselues they be cō-
 modious, and such as every man may wel wish to
 further him in laudable attemptes, yet they make
 nothing to the true glorie and commendation of
 those in whom they are found: wherefore I am re-
 solved to giue vnto him his deserued commenda-
 tion, not as he was a man, but a most absolute Di-
 vine. But touching the vertues of his mind, which
 by consent of al good men deserue of themselues
 to be desired, and possesse the perpetual fruit of
 true glorie, what shal I saie? whence shoulde I be-
 ginne, or when should I end, if I should endeavour
 to speake all that might be said of this most holie
 & choice vessel, ordained to the glorie of his ma-
 ker? I should sooner want time then matter in so
 iust a cause. Nowe then I see well what I haue to
 do, I must prescribe vnto my selfe certaine limites
 & bounds, beyōd which (would I never so faine)
 I may nor stray: that so, both I may promise to my
 selfe the things wherof I meane to speake, & you
 before hād may cōceive what you are like to hear.

First

First the I giue you to vnderstand, that this our deare *Vrsine* was a man absolutely furnished with manie and those exceeding greate and singular giftes of wit and vnderstanding. Also this I saie, that with these most singular, exquisite, and incredible giftes of witte vvas ioyned a most stricke course of life, respecting the publique good of the Church. Lastly, I tell you, that his godly death is vnto vs a most sure argument both of his elegancie of vvitte and strictnesse of life. Within these boundes I doe of purpose empale my selfe, that so you remembring this may the more easily recall to memory all the rest, and with authoritie call me homewardest, if I offer to wander beyond these listes.

Concerning that wit whereof we spake, I am verily perswaded that this worthy man was most abundantly stored with many and those verie heauenlie giftes thereof: which I desire may be spoken without offence, and taken without enuy of any man. For vvaying vvith my selfe that strength of wit which is naturall, I see not vvhat was wanting in him that might be founde in any man: but when I thinke of those vertues whereby our wits & mindes are adorned and strengthened to the studies of humanitie and religion, then we thinke I remember how by the finger of God almost all were heaped vpon this one man. And that this which I speake is true, al men can witnesse who but once conuersing vvith him haue had experience of his singular vertues, vvittnesse his

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familiar acquaintance, witnesse his friends, witnesse innumerable multitudes of those vvhich haue vsed his advise, witnesse many greate and principall men, which haue preferred him before al men to bee the oracle of their counsels, & the censurer of their wrightings: vvitness innumerable peoples, nations, churches, and lastlie bookes of his, by whose varietie of learning CHRIST S people hath alreadie a long time beene fedde and recreated, albeit they like modest children, obeying the modest will of their natural Father, dissemble and conceale his name. VVhich beeing so, vvhat neede I any farther blazon the worth of so incomparable a wit? For if I consider with my selfe his naturall wisdom joyned vnto this witte, beholde immediatelie there are presented to my viewe vvhole troopes of conferences, Letters, Lectures, Sermons, wrightings, bookes, beeing as it vvore vvhole shoppes and store-houses of his wisdom. If at any time I bethinke my selfe of his invention, vvhat could a man conceiue of sharper edge? (as the Poët saide) more forward and swift? more diligent & industrious, then was that force, wherewith it pleased almightie GOD to endue this vessell of holinesse? If I respect that magnanimity and quicknesse of conceipt vvherby all humane things he conceived & skorned, what mā on the earth did more easily, & in the twinkling of an eie, (as vvee vse to saye) overpasse all those thinges, vvich to those celestiall spirits seeme

seeme vile & base, then he did? If tenacite of memorie which is the continual companion of good wittes, I finde in this man a memorie immortally good. But after this fruitful and happie witte was once manured & husbanded by ingenuous artes and sciences, then indeede began he to aduance the singularitie of his nature vnto a perfection far exceedinge all others. For he trulie was so skilled in all artes and sciences, that he might worthilie bee thought possessed with that famous circle of sciences, so much commended by auncient philosophers. He was as well seene as any man in the arte of pure, plaine, elegant, and true speech. He had so diligently and artificially vsed each part of philosophy, that you should not take him to haue beene a scholler to philosophie, but rather philosophie to haue bin a scholler to him. He was most skilful in the *Mathematiques*, he knew exquisitely all that pertained to *Naturall philosophie*, and was so excellently cunning in *Moral and politique affaires*, that he might worthilie be accompted a singular miracle of the worlde:

Moreover (to the intente that learninge this, wee may proceede yet farther) how manie and greate men did hee to his greate cost visite, that he might thoroughly informe himself in the knowledge of these thinges, and persfite himselfe by diligent imitation. For hee visited, hearde, & swallowed not onelie with eyes and eares, but also with insatiable thirst of mynde those most cleere and eminent lightes of all Europe, which

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then shined in *Wittemberge, Leipfich, Paris, and Zurich*, gathered from them all the sweete hony
of learninge, whose combes are nowe extant,
delicious and wholesome to vs for this schoole,
to Germanie his deare countrie, and to the whole
church of God, which is the common mother
of vs all, but bitter and pernicious to all wic-
ked men and heretiques. What should I heare
speake of exercise, wherein this greate servant of
God and minister of the church did so greatlie
delight, that with too severe and strict medita-
tion and exercise, wherevnto hee was whole ad-
dicted, hee neglected all care of his bodilie
health. And this hee did then especially, when
hee had satisfied his minde with the knowledge
of humaine artes, least perhappes that might
befall him which often befall vnskilful fencers,
whoe a longe time flourish & beate the aire with-
out once touching the body, & after much paines
take to no purpose, whē they come indeed to the
sharp, are soone over come in fight: for it is indeed
a great matter and ever comendable to excell all
others in naturall gifts & strength of witt, but great-
er, to grace that solid natural iuice of wit with the
florishinge pleasinge coloure of humaine arts, but
greatest, & that which exceedeth all the rest is,
when both iuyce & colour are steeped & purified
in the sacred fountaines of this diuine & heauenlie
doctrine: not that our minds might anie more be
coloured as in times past with pure purple, but
that every one in the spirite of his minde may
be renewed after the image of his creator.

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And if any man in our memorie, without doubt this valiant champion of *Christ* hath performed, laboured, and carefully persited it. For first he perscued, and verie wisely, that those daintie ornaments of humanitie ought to be hand-maides vnto the word of God and holy scripture. Then this he laid downe for a ground, that he was not at his owne, but others disposing. Also he vnderstood that as many as addicte themselves to the service of God, obtaine of him saluatiō, but such as withdraw themselves from vnder his hand, doe faile therof. But then (good Lord!) how seruēt a studie did the meditation of these things breede in the sanctified soule of this Christian champion? what feare? what desire? what zeale? Hēce sprōg his faith in Christ, his hope, and (that which is the bond of all perfection) his charitie: all heauenlie vertues, which whē once they were rooted in him by God the father, they could neuer be rooted out, or corrupted by any temptation, violēt fraud, prosperitie, or aduersitie. What shall wee farther say, if all this was not enough, but that the innocent man must daily punnish himselfe? for he did seuerely chastize his bodie to bring it to subiectiō vnto *Christ*. It is incredible how carefull and religious hee was not to be wiser thē in sobrietie was fit for him: he did ever captivate vnto Christ that naturall wisdomē wherein he excelled; he neuer durst determine anie thinge but out of the plaine and knowne worde of God, he would avouch nothinge but what he had receaved by most sure faith

faith of the holy Ghost; lastely he was alwaies of
this minde, that nothinge was to be altered from
the common receaued customes and opinions,
except the vnresistable veritie of Gods worde did
both commaund and force. But that he might
with more certaintie compasse all these things, he
was exactlie skilled in the tongues, a most neces-
sarie instrument amongst others for a true diuine:
and these he had alwaies readie, and vsed them
wheresoeuer was neede with passinge dexteritie
and wisdom. A man for iudgment most profūd,
for prouidence wise, cunning to devise, quicke to
inuent, laborious to searce, sharpe to discusse,
readie to perceaue, in deliueringe a truth most
faithfull, in refelling a falshoode most powerfull,
farre from uanitie, diligent in all he vndertooke,
armed at all points with the complete harnesse of
true Diuine, a stronge repeller of falshoode, &
an invincible fortresse of defence for veritie. This
man (worthy audience) by profession a diuine,
indeed a champion of Christ, haue we lost, wee
haue (I say) lost by the will of God this earnest
maintainer of Gods truth, this victorious aduer-
sarie of Satan; this faithfull touchstone and rebuke
of the fraudes and sophismes which he vseth to
plot and devise, this valorous vanquisher and
destroyer of heresies we haue scene taken from a-
monge vs: and we all lament this most heauie
lague and greivous wounde inflicted on vs and
the whole church of Christ. But whether do I wa-
uer? Doe you not now perceaue (noble and ex-
cellent

cellēt auditors) that by degrees I am fallen to the second point whereof I purposed to speake? For hitherto I haue giuen you to vnderstand that this our Doctōr was a rare man for excellencie of wit, learninge, trust, and skill in matters of religion, the learnedst among diuines, and most diuine amonge the learned. Now it followeth necessarily that I speake somewhat of that second parte which I proposed, that so to this theorie and knowledge I may ioyne his vertuous life and practise.

The manner hereof was this: he was an other iust *Zacharie* before God, and laboured with all his might to ioyne innocencie of life to those excellent giftes of witt bestowed on him by nature, arte, and the heauenlie grace of God: I call you to witnesse that haue conuersed with the man openly and familiarlie. Whatsoeuer he had of nature, did hee not (after he had faithfully bettered it by liberall artes, and profited it by grace infused from heauen) imploy it wholie to the studie and dutie of pietie, charitie, and humanitie? Some perchance will thinke it incredible, some enuouselfe spoken; yet I must needes say it, I thinke this age hath bred verie few, whose studious part and dutiful minde might be compared with this mans hearte and minde. Which I speake not because I woulde flatter him: for whie should I flatter the dead? nor that I yeeld too much to our freindship and familiaritie, for it was a greife to me that I was almost alwaies absent from so worthie a man; and now to be cutt of from all hope of acquaintance

with him which I haue so much wished, this is that which grieueth me most of all. I speake the truth, & that which in cōscience I thinke; I haue obserued in this mā so much diligence of studie, and so much gratiuousnes of curtesie & faire behavior, as can very hardly be matched, must lesse bettered by any mā. And how might this be knowne? because in pietie, charitie, and curtesie he satisfied al other men, but never could satisfie himselfe. But who, I pray, is there that can witnes thus much? nay who is there that cannot witnes it, if he haue but heard the name of *Vrsinus*? heard it, say I? nay I call the to witnesse which know not so much as his name. There haue beene manie in our memorie, which haue most greedilie gathered the most sweete & wholesome fruite of his labours, as from a tree vknowne, & haue togeather with vs thirsted after the water poured from his river and bowells by Christ. It were to long to confirme these things by examples, testimonies, and arguments: & perappes to some of you vnprofitable, to others tedious. But out of manie I will make choice only of som few, & fro his plenrifull panterie & storhouse, furnish you out a frugal & thriftie baquet. His first rudiments of religion he had learned of a child; which is a great matter. In proces of time he increased & furthered the most aboudātly: which more. But the greatst matter & most memorable of al the rest, is that whē he was aged (if a man of years may be termed aged, at which years it pleased God to take away and extinguish that light,

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shining to the testimonie of that true light) but being, I say, aged, he as much confirmed that his studie of godlinesse and religion, as when he did most.

Lastly, at all times (that I may, if it be possible, conclude al in a word) without measure or end he was so carried away with desire of godlinesse and reverence of his maker, and did so burie himselfe therein, that from the principles of wisdom proceeding every daie very much forvard, he in the end attained that perfection, wherwith the most righteous God hath now crowned him. And though himselfe procured & vsed no other sufficient witnessles of these his most holy endeoures (which God very well knew and approued) besides that great *searcher of hearts*, God, & our Lord *Iesus Christ* whom he serued in spirit: yet am I able to alleadge two most evident proofes thereof, namely his faithful praier, & sacred meditations. But then (will some man say) did this *Vrsinus*, whom you comend, vse to cal witnessles about him when he wēt to praier? did he offer himselfe to the view & hearing of others as if he had beene on a theatre and not in his closet? no truely. That most simple man, one far from al shew of this humaine vanity & affectiō of vaine glory, thought it alwaies sufficient to be seene in secret by his father, which seeth in secret, vvas verie warie in beeing seene of others, confirmed himselfe by Christiā praier, did not vaunt himselfe by pharisaicall boasting. Do you then guesse and speake by coniecture? nor so, but

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avouch it vpon certaine knowledge. For such in-
 deede was this man of God, most carefull of the
 truth, the church, the afflicted brethren, & al mē,
 wholie bent to faithfull praier, whereby like an o-
 ther *Iosue* conversing night & day in the light of
 heavenlie things, he did with feruent praier saue
 and defend the people of his charge, & with the
 sword of Gods word chased and put to flight the
 enemies of the faith. But what should I speake of
 his meditation: We founde (ô deere *Vrsine*) that
 thou didst truely obserue, what *Demosthenes* had
 before in word & deed approued, *That easie things*
were harde to bee conceived by the negligent, and harde
things easie to the diligent. So certaine was it that
 thou thoughtest nothing vnworthy thy medita-
 tion. For what easie thing did escape him? What
 difficult thing was there wherevnto he did not at-
 taine? Whatsoever the eternall spirit of God deli-
 uered in the bookes of the Prophets & Apostles,
 all that he beleueed faithfully, searched diligent-
 ly, and attained by meditating thereon miracu-
 lously. For those he accompted the worthiest
 games, which were bestowed in those diuine stu-
 dies. As often as I thinke on the greate, labori-
 ous, and peremptorie desire of meditation which
 was in this man, (and I cannot but thinke of it
 erie much and often) I still call to minde that
 legat sentēce of *Basilus the Great*, seeing the truth
 harde to finde, wee must euerie where seeke after it.
 or if the conceiuing, as of arts, so also of true pie-
 ty and religion, be made greate by that continu-

all encrease vvhich by little and little is gathered together, there is not that thing so meane & simple, which they that enter into that kind of knowledge may or ought to despise. But what thinke you of this, that there was nothing delivered by those great men & principall philosophers which this my busie fellow professor did not by meditation attaine, were it neuer so crabbed, deepe, and obscure? was he not well seene in the *moral* wrigh-tings of *Aristotle* and other wrighters? was not *natural philosophie* plaine, open, and easie vnto him? did hee not absolutelie conceiue the drift and nature of *Aristotles Organon*? the subtiltie of vvhich worke some flie, as despairing of the vnderstanding thereof, others with rash iudgement cōdēne it, as the fatal and pernicious *Scylla* or *Charybdis* of youth: the subtiltie and commoditie of vvhich vvorke *Vrsine* sharpelie and speedilie perceaued and presented it as it were in a table to be perceiued and perused by others. What should I heere speake of the *Mathematiques*, vvhose foundations are commonlie grounded on serious meditatioō of mind, whose principles are cōtained in axioms & petitions as they cal the? Their difficult precepts were not vnknowne to *Vrsinus*, vvhō by serious meditatioō, not fleeting & slender insight, throug-ly perused the all. Well then, let vs now see what witnesses we can produce for this matter. After haue vsed his own testimony, I wil then thinke of others. *Vrsine* himself in the whole race of these too shorte daies, is a most substantial witness of

owne meditatiōs, & al those vertues which before
 I haue recited. For what duties of piety, or *Christiā*
 charity, or cōnō curtesie did he omit? his religious
 duty toward God, God himselfe did see, acknow-
 ledg & seal, & hath now at the last rewarded. But
 because the best vway to knowe the tree is by the
 fruit, let me (with your patience) a litle turne your
 thoughts to the fruits of his godlinesse & religion.
 Truly I thinke that in holy scripture they are the
 greatest fruits of godlines, which cōcerne the ad-
 vancemēt of Gods glory. And whē was this sacred
 soule at al wāting herevnto? whē did it not ende-
 vor & labor vehemently to giue light everie day
 more thē other to the truth, & therewith to lightē
 others with whō it did cōverse, that so it might dis-
 pel the foggy clouds of error? But those duties of
 piety are most neerely linked vnto charity, which
 concerne both edifying of the church, & the sal-
 uatiō of our neighbors. Wherefore now I wil speak
 jointly of both sorts of duties, & demōstrate how
 painfull this couragious soldier of *Christ* did labour
 by his speech, his wrightings, & his whole minde,
 that he might not in the least maner trip or wāder
 frō his duty. As therfore the duties of piety & cha-
 rity ar between theselues agreeable, & vnited: so
 al so they liued, encreased, & altogether shōe forth
 of this mā when he lived. For if we respect the ex-
 ercises hee vndertooke in regarde of these duties,
 good Lord, how great was his faith? his diligence?
 his fasting? his watching? for not onelie the fruits
 ensuing heereon can witnesse thus much vnto vs,

but also that macerating and pulling downe his bodie, that taminge of his flesh, that outwarde man worne and spent with fore passed labours, so that hee died an vntimelie death. I woulde to God (my deare *Vrsine*) thou hast not so weakened thy selfe with vnmeasurable toyle, that thou mightest longer tyme haue feeded vs, this schoole, & Gods church. For thou diddest so far respect god, that thou diddest no way respect thy selfe. Alasse, alasse, deere *Vrsine*, the light of *Germanie*, the pillar of the church, the father of this our schoole, and the immortall glorie of this couentie *Palatine*, I woulde thou couldest haue been perswaded, to haue taken thy-selfe a little from thy-selfe, and respited thy-selfe a little from thy continuall cares, that so wee, this schoole, & the whole church might a little longer haue enjoyed thee? when I in times past admonished thee somewhat to this purpose, thou madest mee aunswer, that bodilie exercise did little profit: wherevnto I replied that it was profitable, and that by entercourse it was to bee ioyned with the exercise of the mynde, and that it was elegantly proved by *Chrysostom* to the people of *Antioch*. all this I tryed with him, but to no purpose. But what meane I? the Lordes will hath beene done, it is better to bee silent, then to reply. Who then is there which can shew, that the duty of this worthy and laborious man was ever wanting either in speech or wrightinge, as long as hee was any way able to shew it? for mine owne part I know

know not whether the remembrance of his in-
vincible paines, which hee vnceffantly vsed in
performance of these duties, did more greiue
me, or the concept of that fruite, which without
care of him selfe hee dealte vnto all posteritie:
doth delight mee: although tyme may were a-
waie greife, but this fruit shall continue beyonde
all tyme. Yf I respect private conference, thy
mynde was an wholesome and well sured trea-
sure: if thy publique speeches, it was the oracle of
God, at least for that measure that may be found
in mortalitie: if both togeather, that thy divine
disposinge and dispensinge of the mysteries of
God, doth not the brightnesse therof dazel
and blinde the eyes of my mynde aud vnder-
standinge? Thou man of God, thou well fur-
nished Divine with all the holie complete ar-
mour of divinitie, thou excellent amongst all
divines, when diddest thou at anie time cease
from preaching and professing of the truth? when
diddest thou cōceale those mysteries which were
stored vp in thy armoury, that is, in thy mind? whe-
nert thou at any time idle? it is strāge that I wil tel
thee, yet very certainly true, there neuer came in
my presēce idle word out of his mouth: all things
did streāe frō him so exquisit, levelled, weighed, &
remeditated. What should I speake of his publi-
que discourses? his excellēt sermōs first preached
by him at *Heidelberg* were in admiration with all
men; the variety & multiplicity of learning, which
he vsed in his lectures did refine, adorne, better &

make fruitfull the wits of many, vvhich now in all parts of the Christian vworld plant, sovv, & water the garden and fiede of God, which build vp the house of the liuing God, and lastlie which by their labours of imitatiō do represent this their faithfull maister, as it vvere reuiued by them & recalled frō death, nay his ordinary table which he vsed in the house of wisdom, vvas so spread vvith varietie of flowers & sweet fruits of that more sacred sort of philosophie, so stored with provision new & old, that it might wel seeme, not a table of vulgar philosophie, but a sactuarie of celestial wildōe. There the voice of scripture resounded, which is the onely messenger and interpreter of vvildome, there vv ere her foster-children, honestly and modestie, and (to vse the words of *Eustathius in Macrobiu*) with sobriety, godlines. There was variety of historie, natural and morall; there sate by all the sciences, and one after an other interposing did by entercourse breath louely & liuely freshnes into the whole assembly. If any mā wil reckon these among his discourses, he may for me; but I knowe these were ful & iust lectures, adorned with notes of al sciences, & beautified with admirable graces, and these ar the great vertues of his discourses. But who wil not marvel that al these vertues shoulde daile be polished & adorned by wrighting, that most excellēt & ready maker & master of eloquent discourse? For this mirror of mē tooke pleasure to feed the fluencie not only of his tōgue, but also of his wit by wrighting: which is a thing that *Tullius* cōmādeth & cōmēdeth to as many as desire to ex

cel in speakiḡ & teaching. Therefore al his lectures, comētaries, observatiōs, & notes were wrightē: so that frō his own writings he had cōtinuall helpes, both for his owne memory, & also for others directiō. But amōgst all these writings I maruell at nothing more, thē that he could steale so much vacāc time frō thē, as to answere to many & those verie weighty questions. He opened the vnderstāding of things, & freely gaue cōulaile to such as requested his advise, & thē was he most dutiful, whē he was supposed to think of nothing lesse thē dutie. This the learned & vnlearned, the poore & rich, neighbors & strāgers, friends & enemies cā verie wel witnes: none of al which cā iustly complaine, that he was either not regarded of him, or not satisfied by him. He endeavored so curteously, gētlie & faithfully to doe good to all, that he might win al, & ioine thē to his *L. Christ*. But some mā wil say these are priuate matters: where are those publike proofes of his piety & charity? these thinges are so opēly witnessed & proued, that they are indeede cleerer thē the cleere sun-shine at noone-day. For those elegāt wrightings heretofore we haue scene at *Heidelberg*, came most out of this store house: & those which here, I say here 5. yeares since vvere spread amōgst vs, were al wrightē by the same hād; and that hand which here hee guided by his skill, God hath now possessed there with vndoubted rest. Tell mee (thou vpstarte *Euryches*) what didst thou ever feele more heavy then this hand, except the hand of God, which doth vex, persecute,

excu-

excruciate, torment, & pursue them? What *Bellerophon* did more strongly beate downe thy *Chimæra*? what *Hercules* thy *Hydra*? Who did ever more courageously confound that thy *Cerberian* monster of *Ubiquitie*? But that I may not long dwell on a matter vulgar and trivial, thou *Sarmatian Armin* shalt not escape the hand of this heroike champion, though issuing from vs. This same is he that hath provided, filed, polished, sharpened and fitted vnto vs armour, prepared for the destruction of thy impious opinion: of whose force I haue thought good to fore-warne thee, that thou maiest now at length begin to looke backe to God, & reverently feare the eternal son of the eternal God, which is, was, and shal be one together with the father for ever and ever: which if thou wilt not doe, vnderstand then that there is denounced from this manifestation of thy blasphemie, and from God, thy downefall, ruine, and destruction. What trust the, what diligence shall we thinke was in this sweet and sacred soule, who suffered no hower, no moment of the day to passe without some profit? The proofes of pietie & charitie consist especiallie in these 2. causes; first in maintaining true doctrine, secondlie in assailing and suppressing that which is false. Who the is there that can addict himselfe more religiouslie, learnedlie, fitlie, presselie, vehementlie, faithfullie, diligentlie & stoutlie to true and sound doctrine then he hath done? To speak somwhat of his curtesie, what greater favor could he do, then that whereof before I spake, vvhich

vvas,

was, his diligence in unfolding questions, and giving advise? Which in this man was ever so elaborate, that he cleered all doubts most evidently, discovered all sophismes most subtilly, readilie, & with passing dexterity and agility, not with the words of humane wisdom, but by the power of the holy spirit. Why the should any heere object, that he was a man of churlish and surly disposition? In deed as they which are painefull in their studies are somewhat surly to such idle and slouthful children as delight more in childish sportes then manly studies: so they that are most diligent are somewhat waywarde to men of vanity. For to my selfe and other good men that knew him, no man was more curteous and affable. And if at any time he made it a religiō to stir from any matter which he busily intended, I likewise made it as great a religion to cal him away frō it: because I would presuppose, that either he was very busie or not very wel. In my occasions of busines (saith *Tullie*) I am very doubtful, when having begunne any thing I am called to some other matter: neither can I so easilie conioine things interrupted, as finish them once purposed. Touching health there is none so foolish, but (if he doe not belecue me) may learne as much by nature & experience. Wherefore he is but a drone, that will be troublesome to a busie bee; and he too vneiul, foolish, & importune, vvhich takes such harmefull diligence for a duty. Of this sort there are many so foolish, and iniurious to good men, that they scarce accōpt them

them men, vnlesse they will every waie be as foolish as themselves. What shall I here shew that, I often see verie greate men complaine of this matter, that they are sodainlie called awaie frō those studies that are sacred, weightie, and required of their place, and compelled against their willes to spend most of their time in trifles, & idle discourses, and so almost to nothing, to their owne great greife, and the publique damage of the church. How often, and how grievously doe *Nazianzen*, *Austin*, and *Ambrose* confesse that they haue takē these withdrawings and callings awaie from their studies? They truly deale more wisely, so they be not over stricte, which imitate that same *Basilus the Great*, and *Chrysostom*, For they so closely betooke themselves to their function, that they prevented all such withdrawings, as are wont, either rashly or without respect of durie to be imposed vpon learned men. They saw well that if you admit these importune saluters at the first, they will afterward challenge it as a right to be troublesome to good men, & by their example provoke other men to the same importunitie: but that you shoulde provide for best, if at the first you tooke some care, & prevented these vncourtous curtesies In this sort therefore did this good soule do service to God, and the church, or else tender his owne health. Thou rather art churlish (ō thou importune mā whosoever thou art!) which vncourtously desirest that, which *Vrsinus* of curtesie might & of duty ought to deny. It is folly not to excuse him

him that is busied in affaires of the church; but not pardon him that rendereth the health of his owne bodie is inhumanitie: & both contrarie to the lawe of charity. Although (to come to the last part of my speech) this our deere brother was not so hindered, but that whē he was vnable to lift his handes, his tongue stampering, & his iawes almost closed vp, almost panting & gaspinge for breath did yet attend to these studies & duties. For whē his strength failed, & the iuice & blod in his body was decaied, how often did hee thinke of this our Schoole? How often did he cōplaine that he was idle amidst that painfull buisinesse of his infirmities & sicknesse? How reasonable did he persist in those wrightings he had vndertaken, vntill that soule which coulde bee conquered & tamed by no afflictions, begā to flecte & flie out of his broke, cōquered, & tamed corps? O blessed is that faithfull and wise seruant, whom his Lord when hee commeth shal finde so doing? happie is that man, whose God is the Lord?

And that this man of famous memorie, our beloued freind, is now in that hill of *Sion*, in the citie of the liuing God, in the heauenlie *Hierusalem*, amongst myriads of *Angels*, in the companie & church of those first-begottē which are gathered into a heuēly armie, with the iudge of al flesh, with God & the spirit of the iust that are now persited, with the mediator of the New testamēt *Iesus Christ*, & the sprinkling of the bloud of our saluatiō, both those argumēt, which before I vied, namely

namely those heauēly gifts of wit, faith, hope, study of pietie, charitie, humanitie, and all other duties and curtesies do evidently confirme, as also that most happy ende which hee made doth certainly demonstrate. For, not to speake of this, that his soule long since lived vnto God, & was dead vnto this wretched and miserable world, (for so I speake holilie with Christes Apostle of an holy thing) when mention was made vnto him of faith, hope, charity, resurrection, life, glory, and eternall happinesse, Lord how did he assent, applaude, & sweetelie smile at it! how did he cast vp his eyes to our Redeemer! to whom as he had long before commended himselfe, so also he did at length surrender his soule most peaceably, & so was waisted out of the deepe sea of this world, into a most pleasat harbour of salvation and rest, euen the bosome & embracings of our heauenlie father. Who is there heere (I beseech you) amongst vs, that wil not religiouslie crie out for ioy, and wish together with me! *O let my soule die the death of the iust, and let my ende be like vnto his.* For he truely saw, he saw by liuelie faith heauen open vnto him, & Christ the Prince and perfiter of our faith sitting at the right hand of maiestie in the heauens, incomparable glory provided for him, the whole companie of that heauenly church welcomming him, lastly all making to saluation, since he did so quietly yeeld vp his soule vnto God the Creator and Father of spirits, that so hee might liue with him eternallie. This then is that soule (noble and worthy auditors)

tors) this is that sanctified soule and acceptable to God, which to our great losse is of late daies takē from vs: although (as sometimes *Cyprian* and *Ambrose* saide) wee haue not lost it, but sent it before, purposing our selues in good time to follow. We haue not lost but repaied him, as *Epictetus* warneth vs. For he which gaue him hath required & receiued him backe againe. Why then do we mourne for him whom we haue not lost? We lament that so sweet and fit an instrument of Gods glorie is receiued backe from vs: we lament this foreshewing of euil hanging ouer vs, and now ready to befall vs: we lament the present ouer-flowing of wickednes, iniustice, and al perfidious dealing, which commonly preuaileth so much the more, as it perueiue these meanes of protection and saluation to be taken from vs. For haue we not reason to lament the losse of that instrument, of whom it is sin to conceale any thing that may worthily be spoken in commendation? I know right well (noble auditors) that many here present are able to speak more to this purpose then I either haue done or can do. For that dailie familiarity which you had with our *Ivrsine*, hath enriched you with store of matter, and variety of learning with eloquence. But seeing of duty & deserte I haue yeelded you the first place in this matter, and you haue vouchsafed me the second; you wil also (I hope) willingly pardon me, for substituting in my roome a Diuine to speake of a Diuine, and attribute vnto this man that which himselfe spake sometimes of *Ashana*.

Athanasius the stoute mainetainer of the truth, and
 Antagonist of errors. He was the Lords faithfull labo-
 rer, a man of God, the reconciler of men, the trumpet of
 truth, the pillar of the church, Gods true champion, con-
 stant in the faith of Christ, most fit for defence against
 poisonous heresies: who though he were peaceable & mo-
 derate in all things, yet could hee neuer patiently endure,
 that for quietnesse sake God should be betrayed, but was a
 vehement warrier and an invincible Heroicke Spirit in
 this case: commending some, moderately chastising others,
 correcting some mens coldnesse, bridling others heated
 providing for some that they fall not, labouring that o-
 thers which were fallen might be raised againe; simple of
 manners, divers in discharge of many duties; wise of talke
 wisen in understanding; wherefore he so lined, was so in-
 structed, and so instructed others, that as his life & man-
 ners might be a list & limit to upright discharge of the
 like dutie: so also his opinions may bee examples as
 were authentick laws of faith and religion. All this
 may wel speake in commendation of this our Di-
 vine, which the same Divine spake sometimes in
 commendatiō of *Athanasius*. And would God haue
 taken from vs and the church such an instrument
 except he had bin angry for our sins? did not God
 condemne the wickednes of the world, when he
 tooke *Enoch* vnto himselfe? vvas not all *Israel* of
 fire after *Elisau* was dead? was not *Iuda* miserably
 persecuted & put to the worst after the death of
Iosias? haue not we read that *Cōst* *Silico* said destruc-
 tion attended on *Italie* when so worthy a man
Ambrose was dead? was not *Africke*, *Germanie*, and
 Eng

lād forely vexed, after they had lost *Austē, Luther,*
& *Bucer?* And I am of opinion that God doth but
reveale vnto vs some great & present anger of his,
and fore-shew some seuerer iudgemēt against this
vngratefull generation, by the death of other fa-
mous men, & of this choice instrument by name.
But what if God not by worde onely but also in-
deed haue oftē stirred vp our vnrepētant harts to
a profitable meditatio & terrour of these thinges?
Wee truely haue read, seene, & obserued howe
great and manifold signes and tokens God vseth
to shew both in heauen and earth, before hee ta-
keth away those sacred lights from amongst man-
kind: How vehementlie he doth as it were clothe
heauen and earth with mourning and lamentati-
on, how fearfully he threatneth to set all on fire.
All which he doth to no other end but by many
testimonies of his anger to call vs to repentance,
and may giue vs to vnderstand that hee choo-
seth rather to disburden his anger vpon al things
then to strike mankind: and in the end when
hee is so neere, that for often offending his
patience hee is readie to directe the arrowes
of his anger against our verie heades; that
then hee may shewe that those good men in
whome hee taketh most delight, are deliue-
red from danger of this generall fire and fear-
full diluge of destruction. Wherefore (noble
audience) this is the thunge for which wee
mourne and sorrow, this is that wherewith we
are moued and so neerelye touched: and

and truely we shew our selues iron & flintie harted, if we should not be broken with these heauy and seuerer tokens and fore-runners of Gods punishments, and submitte our selues by obedience vnder the hand of the almightie. I see also another thinge to be much bewailed and lamented. But what is that? Whie this, that if iudgment doe not immediatly ensue on these threats, the world growes insolent vpon the death of such men, inuaideth the truth by open and secret practizes, raizeth vp heresies, hardeneth it selfe in all mischeife, and encourageth it selfe to see those men take awaie which are aduersaries to his opinions, and spoileth and wasteth the church, beinge last destitute of her vigilant and faithfull pastors, doctors, and guardians. These fearfull dangers, these fore discommodities, these shamfull mischeiues, do beare, racke, and kill, the hearts of all good men: the feare of these thinges (that I may say somewhat concerning my selfe) doth not so much enforce me to bewaile the losse of this my sweete deere and meere fellow-professor, that powerfull teacher and blessed soule, as the leauinge of vs all destitut of such a one, & the presaging of of those evils, which I beseech God of his mercy to turne awaie from vs.

And thus (worthie and learned auditors) you haue scene shadowed by my pencil the life of our deere VRSINE, whose memorie shall be blessed for ever. I know we must not long either lament him, or pittie his memorie. Yf by my words

I haue againe renewed anie mā's heauinesse, let him
 togeather with me call to minde how much good
 we reaped by him in his life time. What good so-
 euer we receaued of him, we did not therefore re-
 ceauē it that we should enuie his good. Let vs ra-
 ther euerie of vs looke to this, that as he was good
 to all, so we also may in such sorte follow spiritual
 good things, that by them we also may become
 good. He gaue himselfe painfully to good studies,
 let vs also do the like. He frankelie dealte vnto
 all men that rich treasure, which he had by his stu-
 die stored, and God by his heauenlie grace had in-
 fused; let vs also followinge his example bestowe
 vse & frutiō of those good gifts which by Gods
 grace are grounded in us, on our fellow-seruants:
 let vs further pietie, charitie, courtesie, quietnes,
 and the common good; and let vs in the sight of
 God, and in this schoole, as in a most choise the-
 ater bring vp studious youth both for life and
 learninge to the same ende, and strengthen both
 our selues and others in the faith of *Christ*. And
 thou beloued youth, thou syvete assemblie,
 which couldest haue wished that thine instructor
 to haue liued longer for thine ovvne sake, for our
 sake, for this schoole, for the church, & the whole
 world; bemoane no longer his absence, vvhome
 thou reioycest to haue had present with thee
 sometimes by example of life, & whome yet thou
 makest vse of in those his ever-memorable wrigh-
 tings. Endeavour rather to stirre vp more *Vrsines*
 about thee. He hath one heir of his bodie, vvhom,

wee hope will also bee heir of his vertues. But the way is open to you all to bee partakers of his inheritance. Goeto, now you are well growen, enter then, & set foote in possession of this inheritance. You want neither wit, nor helpes of studie, nor yet the waie; one thing onely remaineth, that yee wante not will, and bee not wanting to your selues. Applie then diligently your will and your selues to these studies; applie your selues verie faithfully & painfully to all duties of pietie, charitie and humanitie; toile and labour herein, & be vnto vs another V R S I N E euery man in his place. And though every one of you cannot bring to the building of this tabernacle the golde, silver, and iewels of V R S I N E, yet despaire not presently; iron, brasse, woode, Goates haire, and stones are also acceptable vnto God. You that cannot bee Captaines, or in the first rancke; bee not therefore discouraged: there is also need of some to bee in the second, third, fourth, tenth, and twentieth rancke; and Christ witnesseth, that even such also haue an order and place in his Fachers house. It shall be no disgrace to bee euen a doore-keeper in the house of the liuinge God. For of this euen *David*, (a man after Gods owne hearte) was not ashamed; neither be you now ashamed, neither shall it euer repent you, to descend into these listes, to enter into these studies, to attend these duties, or to follow these examples. They shall (saith *Fabius*) carrie themselves faire higher, which endeavour to come to the top, then

then such as before despairing of comming so
 high as they would, do straight set vp their rest a-
 bout the bottome. But what of that? neither I
 my selfe which now speake to you am any thing
 neere this noble patterne, (I speake only of my
 selfe, as for the giftes of my fellow professors, I
 admire, and in duty reverence them) neither
 can you attaine therevnto by your owne indu-
 stry. But alas! that VRSINE, that *man of re-
 membrance of God* (for so his name doth signifie
 in *Hebrew*) is taken from vs: now there remaineth
 to vs only the remembrance of so excellent a mā.
 What then shal we do? That *Iah*, that strong God,
 who remembring his seruant *Zacharie*, advanced
 him to so high a top of faith godlinesse, and lear-
 ning, *Christ* that prophet and our only king, is ve-
 ry present with vs, both by his external maiestie,
 & also by communicating vnto vs the holy Ghost.
 Let vs repaire to this teacher, advise with this ma-
 ster, and follow this guide: let vs in confidence of
 his grace and assistance constantly goe through
 with those studies and duties wherevnto wee are
 called. Let not the impiety of heretiques boast
 of selfe, nor the adversaries heart swell and waxe
 insolent or prowde, because the rodde of him
 that chastised them is broken: for there shall soo-
 ner come a viper out of the roote of the serpent,
 & the fruit thereof shal soner become a flying dra-
 gon (as *Esaie* in times past did propheticie) then we
 shall bee forsaken of our God, & exposed to the

raging violence of the furious, or foolish dreamers of the mad sorte of men, vvhherewith (alasse?) the church often times is to much afflicted.

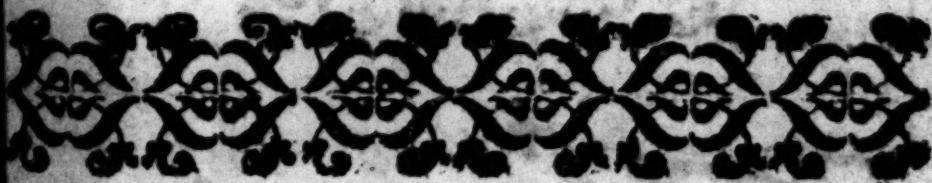
Omnipotent eternall God, mercifull father of our Lord *Iesus Christ*, vvhose good vvill and pleasure it hath ben to informe youth vvith the wholesome doctrine both of that thy servant, and also of others vvhom thou hast appointed to gouerne this schoole, and to seale everie of our mindes with the spirite of thy promise and truth: now from our hearts wee acknowledge that by takinge from amongst vs this thy seruant thou art not a little offended with vs, and that worthily. Wee confesse it (ô God!) and accuse & condemne our selues and our sinnes, for which it pleased thee both the last yeare to send thy sword of pestilence amongst vs, and also this last followinge to extinguish that bright-shininge light, which thou hast placed in the eminent candle-sticke of this famous schoole. Wee beseech thee (ô GOD and father of mercies) not to suffer thy wrath to proceede any farther against this poore floocke, neither call vs & our sinnes to account, least thy wrath kindle more against vs, and so we perish from this waile. But rather (because here thou hast placed thy standard, and hast giuen thy worde and promise that they shal be blessed which retire themselves vnto thee; gouerne vs (ô Lorde) by thy spirite that we may kisse thy beloued sonne, and look for all saluation from him. Destroy the plottes & purposes of Satan, preserve thy people, giue vnto

this church, this schoole, and this whole countrie
 good & faithfull pastors, Doctors, & ministers:
 Defend those whom thou hast giuen, and blesse
 them aboudantly with all manner of blessinges,
 keepe the commons & students in iust dutie, holi-
 nes, charitie, & peaceablenesse; Lastly we hum-
 blie beseech thee as beinge our omnipotent and
 gracious Father, to finish & perfit in vs al things,
 which shall anie way pertaine to the glory of thy
 holy name, the cōmon edifying of this people, &
 our owne soules health, in *Christ Iesū* our Lord,
 who liueth and rayneth with thee in the vnitie of
 the spirit, one God eternall, for ever and ever.

Amen.

*He slept sweetlie in Christ at Newstade the sixt
 day of March, at six of the clocke in the evening,
 in the yeare of our Lord, 1583. after hee had li-
 ued 48. years, 6 moneths, 22 howers, & was bu-
 ried the 8. of March, in the quier of the Church,*

FINIS.





Faultes escaped.

Pag.lin.

93.25. never neither. 95 marg. evill offence, evil of offence.
98.1 owne immutable, owne nature immutable. 98. marg.
in respect of, in respect of their causes wheron they depend
105.17. staine, restraine. 110.2. that by, but by. 113.27. anie
of any. 126.3. my hart, my haire. 16.12. mystery, misery. 13
1. A PREFACE, A PART. 201.8. Tunigeus, *Tubingens*. 204
21. When, When he saith. 205.4. sonne of Christ, person
Christ. 206.19. that God, what God. 219. 24. immutable im
mutably. 222.14. this divine, his divine. 233.13. from, from
God. 242.3. him which, him to be sinne for vs which. 254.
mixed not mixed. 265.7. which by instinct, which is wrought
by &c. 268.1. or not the, or not to the. 274.21. not cate the
fore, not cate thereof. 293.24. visible, invisible.



Thomas



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